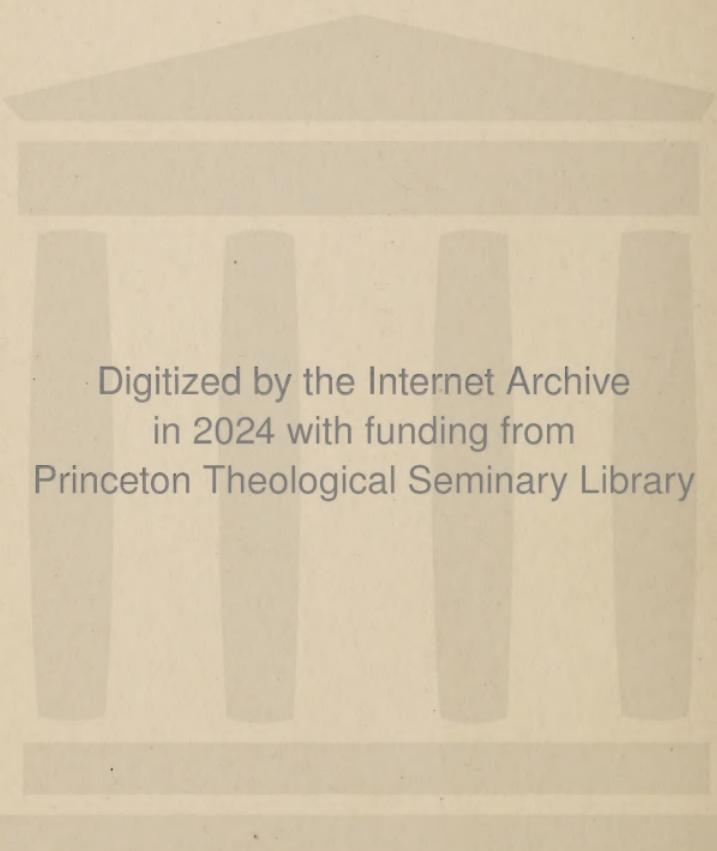




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YOUTH IN A
WORLD OF MEN

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**YOUTH IN A
WORLD OF MEN**

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*The Child, the Parent and  
the Teacher*  
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by MARIETTA JOHNSON

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TO  
MAY LANIER

## ABOUT THE AUTHOR

MARIETTA JOHNSON is the founder and present director of the School of Organic Education, an experimental school in Fairhope, Alabama, which has for years attracted the attention of American and European educators.

Before she began her experimental work Mrs. Johnson was for some years a teacher in the elementary schools, high schools, and State Normal Schools of Minnesota. Her public school experience led her to question the worth of the standardized system for the general welfare of the child.

When her own child was six years old Mrs. Johnson moved to Fairhope where she started a small school in her own cottage in an endeavor to provide a more flexible method of instruction adaptable to the needs of the individual child. From this modest beginning the school has grown steadily until now all grades are represented from the kindergarten to college, and a teachers' training class is conducted. The school, which is supported by voluntary contributions, has been kept free to the children of the town so that it might be available to them on the same basis as the public schools.

In addition to her activities at the school in Fairhope, Mrs. Johnson lectures extensively throughout the country on progressive education.

*Youth in a World of Men* is her first published book.

## INTRODUCTION

GOETHE wrote, "Schaffende Arbeit ist Weltengest." In these four words lies a world of meaning. They apply not alone to school life but also to every phase of human existence—be it art, literature, commerce, industry, invention, discovery, or social achievement. Each of us has a real necessity of creating something; without the opportunity to do so, real joy and pleasure are impossible. Creative effort culminating successfully and to the inner satisfaction of the doer affords life's highest reward. External requirements of adult society or of higher levels in the educational, social or economic structure too often crush out the best creative impulses by requiring standards which, when attained, bring to the individ-

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ual no sense of joy in real accomplishment.

A little boy who was attending a so-called progressive school came home early on a Thursday afternoon, the time set aside for "creative work" when each child could devote his time to his own problem or hobby. The father, asking the reason for his son's early return, received the very illuminating reply, "I am not taking 'creative' this year." Creative effort in this school had become a subject rather than a principle. The little fellow had wisely dropped it and had taken up some work at home in order to avoid the teacher who wanted to do all his thinking for him.

The great fault of our schools has been to judge children and their work by adult standards. The work of the child is praised most when it resembles most the work of an adult. It should be sufficient if the child

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has lived up to his own increasing standards and ideals and has found real inner satisfaction in his own accomplishment. His growth and ever higher attainment will be guaranteed if from day to day he has the feeling that he has not failed in his own eyes. A child who has been allowed to grow up in an environment of helpful suggestion and of rational freedom will always set his standards high enough to meet the needs of his present development.

There is nothing quite so harmful to real progress in ability to think and to act, as the highly organized marking system now in vogue in our schools, from the earliest years through the university. One great university spends thousands of dollars each year calculating marks and ratings of candidates for the degree of doctor of philosophy, a degree supposed to represent creative thinking on

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the part of the student. Only in a few instances has the student the courage to differ with the committee which passes on all degrees. He must conform. All dissertations must pass in review according to set standards. An original idea has not the faintest chance of being "honored" by a degree.

Mrs. Johnson has written a most stimulating volume and in it there is no more important thought for parents and educators than that the child is a person and that the organic development of a personality needs freedom under discipline—self-discipline as the outgrowth of vital experiencing. Over-direction, too much supervision by others, and too much regard for artificial standards are destructive of the child's proper spiritual achievement.

THOMAS ALEXANDER

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YOUTH IN A  
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# I

## WHOSE RESPONSIBILITY?

THE stage of development at which we find society at any moment is due to education in its broadest sense. Education is growth, and civilization is always an indication of human development; thus achievement of whatever point civilization may have reached is due to education. It is impossible to over-estimate the importance of this fact.

Education in the sense of growth includes the influences of the home and society, church and industry, as well as those of the school. Learning is a result of experience. The direct lessons of the school may be counteracted by undesirable experiences out

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of school, but very often the wholesome, beautiful experiences of the home are undermined by the externalism, double motives and insincerities developed in a grading-marking school system. Here educators are very much inclined to shift the responsibility, crying, "The home is to blame. Economic conditions are not right. We can't make brains!" But again I say, in the last analysis, education is responsible for all these influences.

Let us, then, see what education has done and is doing, and determine if we can why society should tax itself for schools.

## *Present Achievements*

At present we are not only taxed to maintain schools, but a system has been built which requires preparation and certification of teachers, with an army of officials backed up by the state. Millions of dollars have been

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spent for buildings and equipment. Great as this expenditure is, I contend that it should be infinitely greater. Yet the only excuse for a tremendous machinery of education is that it shall be the means of producing better people. Is it doing this? Is our progress really human or only material?

We often compare our present civilization with that of the past, as measured by our material progress. Because we have rapid transit and marvelous means of communication, because we have harnessed nature's forces and used them for our satisfactions, we congratulate ourselves that we are living in a much higher civilization. We measure progress by our banking institutions, great fortunes, and the success of our industries.

It is important that we attain efficiency in these things. This point of view can never be ignored. It is important that work be well

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done; that we have expert service in all lines of business enterprise. It is important that train service be competent, that commercial reports be dependable, that our use of electricity be accurate. It is right that professional service be reliable. We want the lawyer to understand law. We want the doctor to understand medicine and disease, and also to recognize the signs of health. (It is comforting to note that many physicians are much more anxious to keep people well than merely to cure the ill.) We want the bridge builder to be a competent engineer. We even want the telephone girl to render perfect service.

In all these lines, it is necessary that we pay attention to the work, but we must also give some attention to the life of the worker. Is the doctor a better man because of his skill, a better husband, a better citizen? Is the engineer a better neighbor because of his

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ability in construction? Does the work of the telephone girl minister to her human soundness? Everyone should be literally in business for his health! If this were true his business would bring health to others also.

Throughout the past we have respected the thing done more than the life of the doer. In industry we concentrate very frankly on the product, and care little for the welfare of the worker. It is true wages and salaries have increased, and this does minister to human welfare; but, after all, when we look at society in a large way, do we find that with the increase of material prosperity we have also a finer human product?

Some of our captains of industry are becoming conscious of human needs, and in some cases provision is made for leisure and happiness of the worker. Perhaps better conditions were provided these leaders during

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their growing years? At least if we have progressed no further, it is because education has failed in its work; and on the extent of our progress education is to be congratulated.

But we still have the brothel, the slum. There is still infinite sorrow, injustice, and disease, and we still have child labor. We still have war and prejudice and failure. Undeserved poverty, despair, and hate are still in evidence. Suicide among young and old, lack of purpose and joy in life, suggest that education has not fulfilled its mission. All despair and failure, broken bodies, undeveloped minds and crushed spirits testify to the failure of education to do its work, and point out the necessity for reconstruction.

I believe all our material prosperity has been reflected in human improvement and will continue to be, but too little attention is

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given to human values. Man has always been evolving; but has, perhaps, moved blunderingly and unconsciously. The time has come for civilization to make up its mind what it wishes to be, and to coöperate with nature's forces to that end. Man must become a conscious agent in human evolution. He must learn how to control machinery for human ends and avoid becoming a victim of material progress.

### *Methods and Results*

Perhaps if education should recognize its mission as the means for improving society, it might change its emphasis. While we should observe and judge the thing done, it is very necessary that we regard the life of the doer. If schools were to be judged by the joy and happiness of the children in the classroom, as well as by what is learned, we might find many changes necessary. It is true chil-

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dren may be happy doing undesirable things, but the adult must provide an environment which secures wholesome activity for the child.

As in our estimate of work we tend to disregard the worker in our attention to the thing done, so in education we pay too much attention to the thing learned. Even in primary schools the work is usually judged by the skill and information which the children have acquired. All through the elementary grades, as through high schools and colleges, we find the same emphasis, the same questions being asked: What do they know? What can they do? What courses have they taken? Have they acquitted themselves creditably? Are they prepared? We should ask: Are they happy? Are they sincere? Are they using their native endowment to highest advantage? Are they engaged in wholesome ac-

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tivity suited to their present stage of development?

If education is to become the conscious agent of building a better world, it must emphasize the all-round life of the learner. Of course, one should read and spell accurately and use numbers correctly. It is important that one should have one's facts at command. But education has been too engrossed in the work of marshaling facts, of drilling the young and emphasizing skill and information. If education devoted itself utterly to providing the right conditions of growth, the aim would be immediate—that of seeing to it that every child live as perfect a life as it is possible for him to live now. Our adult world is responsible for the existing conditions of growth. But are we sufficiently conscious of responsibility?

Surely, if we were, the home and the

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school would become health centers. Instead of giving children instruction about health, an environment insuring their health would be provided. A comment on failure in this regard was made by a child who had been ill repeatedly, and who resented the interruptions of his play which illness caused. He said to his mother, "You do not take care of me right. I am sick so much I cannot have a good time!"

Conscientious scholastic education would also work from a new point of view. The school's effort would be to secure the greatest perfection of the emotional life, to provide for the finest mental activity, and to secure the finest physical development. The first step in each case would be study of the child.

At present many of us study the child only to see how we can make him fit into our notion of what he should be. Teachers endeavor

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to make him reach certain standards or conform to certain requirements. Our effort should rather be to see what we need to do to meet the demands of his nature; to determine what the finest growth is, and to provide conditions that will secure it. This purpose is great enough to fire the imagination of the dullest.

A dog trainer once said, "We fix the conditions and the nature of the pup does the trick." While we are not training children to do tricks, we should have a very definite aim which can be reached by obeying the laws of growth.

If education were frankly engaged in the work of studying to know and meet the needs of the growing child, there would then be no question of the preparation for high school or college, since attention at each stage would be concentrated unreservedly on the

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needs of that period. If present needs are fully met, the next step will be indicated by present conditions.

When our colleges "select" only such students as are qualified to profit by their instruction, and refuse to minister to those young people who are most in need of guidance, they are repudiating their responsibility to civilization. Judging from the questionnaires sent out by the colleges in picking students, one would think that they were selecting well-trained individuals for responsible positions rather than young people needing guidance whom they are to serve.

## *The Hope of the Future*

"When I was a child I spake as a child, I thought as a child, I understood as a child; but when I became a man, I put away childish things." We are still acting on the

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child plane. We have not yet come into man's estate. In our emotional spiritual lives, we are still individualistic, personal, selfish. We must become universal, impersonal, unselfish. Education must be a positive force of saving regenerative power, giving to every child the best opportunity for the fullest development, the most complete realization.

Every problem which now confronts civilization will be solved eventually only by education. All the problems of labor are, no doubt, due to lack of development. Henry George long ago pointed out that all social problems are due to ignorance, indifference, or contempt of human rights. A fully developed individual earnestly seeks to understand the rights of others, and is keenly interested to see that fundamental justice prevails. The waves of crime which so often sweep over us are proof of wrong conditions of growth.

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All bitterness in religious controversy indicates arrested development. All race prejudice is also due to undevelopment; our international problems will be solved when man comes into the full stature of manhood.

This hope, then, this promise of a better mankind, constitutes the problem of education. And education must accept the challenge. Education must change its point of view. It must cease to look only for material results. Knowledge and skill are the materialistic ends in education, but health and joy and poise, confidence and power, are the primary human ends. Education must concentrate its attention more deeply upon the all-round life of the individual. What that life is at the present moment, is the hope or despair of the future.

## II

### THE NATURE AND NEEDS OF THE CHILD

WE usually think of childhood as merely a preparation for adult life, assuming that the child is just like an adult except in size, strength, and knowledge. Therefore it is felt that during the growing years the important thing is to teach him facts, to give him knowledge, and to train him in the skill which he will need as an adult. We concentrate attention on external standards, being perfectly satisfied if the child seems to be grasping adult ideas and acquiring adult manners. The mother is happy when the child acts like a "little man" or "little woman."

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But how many of us know the nature and needs of children as children? How, indeed, may we know their nature and understand their needs?

It seems to me there are two ways of attacking this problem. One is to study the findings of great psychologists and students of child development, to listen to their voices. When we find that our general home or school program is in direct opposition to their teaching, we should be able and willing to change, even at some cost to our personal convenience.

The other way is to become skilled in the observation of children. We must learn to recognize desirable or undesirable reactions. How do I know when my child is well? How do I know when my child is occupied with wholesome interests? How do I know when

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my child is sincere and free from self-consciousness?

It is very important to have some idea of what we are to observe. Many parents think their children are flourishing when they do as they are told and make little trouble. "I want my child to learn to sit still like a little gentleman," says a proud father, while an earnest mother explains that she is teaching her little girls to be "lady-like." On the other hand, some parents think their children are flourishing when they are very boisterous and uncontrolled. One child who burned up a hay stack and much property looking for eggs with a box of matches was smiled upon for his "creative activity." This child was certainly old enough to know better than to use matches in that way. We do not know the signs of healthy growth perfectly.

*The Child Is Not a Little Adult*

One obstruction to clear thinking is the time element. We are constantly thinking of children in terms of the future: "If my child deceives me now, or if he is lazy or uninterested in the things I think he should enjoy, what will he be when he is a man?" Usually this undesirable behavior is due to the conditions to which we are subjecting him, and by changing them the behavior will no doubt also change. "If he does not take responsibilities now, when will he ever learn?" But are these responsibilities suitable for him? Perhaps we have forced him into deceptions and developed lazy habits in him. It is cruel to develop undesirable traits in the child and then punish him. But often his reactions are due to his unformed condition. We may be expecting him to be too much like an adult.

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We are never disturbed because the baby teeth are temporary; we only want them to fulfill their office completely. If we could only learn to judge the child's behavior in the light of his nature at this age, we should have much less anxiety.

While it is true that the behavior of the child is in response to present conditions, and he may outgrow these undesirable reactions, still we may not minimize our present responsibility. The adult must secure the right reaction at the present time, not so much because of fear for the future as to insure right growth now!

The matter cannot be settled in a moment; no one in the whole wide world knows exactly the nature and the need of the growing child. But however impossible it may be for us to know definitely, it is, none the less, the supreme privilege and duty of every adult to

study to know, and in the measure that the needs of the child are met to-day, we can be certain of adequate growth to-morrow. "Oh, but isn't the egg a preparation for the chick?" Yes, but it is absolutely necessary for the egg to be a perfect egg or you have no chick!

"My child is a natural elocutionist," or "My child is a natural musician," claims the fond parent. "Your child has the making of a saint or a devil!" said an old gentleman to an anxious young mother who was filled with the fear that her child would surely become a devil, not realizing that the behavior of a child is always the result of his unformed state and the conditions provided, and does not in any way indicate what he will be as an adult.

As coördination takes place and powers are

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developed, the child comes into understanding and control, provided the conditions which we furnish do not interfere with the growth of power. That a child's reaction is undesirable does not mean that he must become an undesirable citizen, but it rather indicates that the present environment is unsuitable and should by all means be changed. A green persimmon does not give even a hint of the delicious taste of the ripe fruit, yet the green state is normal at that time. We call many things that a child does or says "naughty" or "bad," when it is only the environment that is wrong.

Since the aim of education is to minister to the growing child, we must try to understand the nature of the child and dismiss all thought of him as a little adult. We must think of childhood as a unique stage in the

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development of the human being, important in itself, making demands which we are obliged to meet.

From the physical point of view, the child is entirely different from the adult. All physicians testify to this fact. It is not only that we have what are known as children's diseases. The fact is that the child is so unlike the adult in his physical organism as almost to amount to a different sort of being. In Oppenheim's *Development of the Child* we learn that every part of the child's anatomy is out of proportion when compared with that of the adult; that he does not develop evenly, but by fits and starts, each organ apparently growing according to a law of its own, so that what seems to be true to-day may not be true to-morrow. Throughout the entire growth there are many and often surprising phases.

When the child is born he will weigh

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seven or eight pounds, and when he is fifteen years of age he will weigh about one hundred pounds. This is more than a twelvefold increase in weight, and is of supreme importance. The rapidity of growth is so great in the early years that development is very easily arrested. No doubt the entire race is more or less arrested in its development.

The world would be a very different place in which to live if more intelligence were used in providing conditions of growth for the child. Much of the training of little children is a hindrance rather than a help to growth. The main thing for a child is to grow, to get balance, to integrate and co-ordinate.

Naturally then a thing may be desirable for an adult but entirely undesirable for children. In the matter of food, many parents have long realized that children may not

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be given the same diet as the adult members of the family. We have learned to supply children with chairs and tables of proper size. It would be an improvement, from the child's point of view, if windows were built low so that children might look out easily.

If from the physical point of view the child is so different, does it not seem reasonable that he also is very far from the adult type in matters of mind, disposition, understanding and motive? We have Juvenile Courts which acknowledge that children cannot be judged by adult standards, but homes and schools are not always so well adjusted.

"I have told him over and over and he knows better," said an irritated mother. She did not realize that the child reacts to his immediate environment and that the inhibitive powers are not fully developed under the control of the will, so that in many cases

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knowing the right does not insure the child's doing it.

Childhood is not merely a preparation for adult life. We are all willing to recognize in the babe a unique condition, demanding a special environment and special treatment, but when a child is able to run about and be more self-directing our attitude seems to change. We then begin to mold him after some preconceived pattern of our own. We try to make him fit into the family life. We feel that we must make him understand reasons for this or that, and if he seems to understand, he must control himself accordingly. When he shows a lack of this control, punishment and shame and all sorts of disfavor follow.

It is very desirable that childhood should be prolonged. As society becomes more complex, it is more and more important that

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habits shall not be fixed; that the child shall not be subjected to drill and repetition which may interfere with his ability to adjust. If nature stopped evolving on the physical plane when she reached man's body, and began the spiritual and intellectual development, does it not seem reasonable that the nervous system should retain its flexibility as the basis for the variation necessary to meet new conditions as society progresses?

No child should be accelerated. Too rapid growth may interfere with balance, and a one-sided condition may result. He should live each year to the full. The precocious child should be given more work to do, but not grouped with older children. Childhood should be prolonged and extended into youth. The sight of an *old* child is always pitiful. Premature development may mean early decay, and always indicates accelera-

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tion. Much of the charm of the young is in this lack of development. It is much more important for a child of twelve to live a whole year as a twelve-year-old, than to be urged on into the attitudes and emotions of thirteen or fourteen-year-old children. The latter treatment may develop premature sex and social consciousness or uneven growth.

The difference between a child of five and one of fifteen is tremendous, but the difference between persons of forty and fifty is negligible. The prolonging of childhood is the hope of the race. The longer the time from birth to maturity, the higher the organism. This is true biologically; may it not also be true of the individual?

Childhood is a time of very rapid growth and may be easily wasted. Education's work is to conserve childhood; to prevent every item of waste; to provide conditions for the

finest physical, mental and spiritual unfolding.

A child should not be subjected to routine. The consciousness of external direction and control becomes a burden to him, causing wasteful fatigue. The child is impulsive; routine requires a conscious control which only time can develop. The main work of the child is to elaborate and discharge energy. Children love new experiences and will often show the keenest delight in some new exercise or in receiving instruction, but theirs is the "touch and go" sort of attention. We should not try to hold their attention too long, nor force their concentration, but rather let them pass on to other things, being sure that they will return later with a renewed and stronger application. We are usually too anxious, too impatient; we are thinking of the future of the child, rather than his pres-

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ent condition and need. We fear he will never accomplish what is desirable if he does not do so now.

But why are we so anxious for the child to be like the adult? We must have more faith. We can trust Life.

## *The Child as a Person*

The interests of childhood should be studied and the fullest provision made for the highest development of those interests. All children are interested in things of sense. They should handle things; use things; make things. They should think through their hands. The child has inner impulses which respond to attractions. It is very important that this attraction be preserved and strengthened so as to preserve spontaneity and develop initiative. Even in the matter of forming proper physical habits—care of the body,

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bathing, dressing, etc.—interest should be kept high.

The order of the development of the nervous system must not be violated. All work requiring fine muscular or nervous adjustments should be postponed. The child does not need to read or write in his business of growing, and it is indeed wasteful to press him to learn these arts with great labor when a little later they can be mastered with ease and interest in much less time.

The mother who takes such pride in her child's reading at an early age; who is so happy over the thought that the child can sew; who boasts of her child's reliability and responsibility, is misguided.

Many children should be protected from assuming responsibilities beyond their years. "My child of twelve is so dependable, I can leave the younger children with her and feel

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certain all will be well with them," said a doting mother. At twenty, this dependable daughter was a nervous wreck.

"My child could read everything at four," said a disappointed mother, "but now she is not interested in school work and finds it difficult to give her mind to her books."

The child who is allowed to participate in activities and exercises beyond his years is being badly trained. Why should a little child "speak pieces" or help to entertain? Children should not get the idea that they contribute to adult pleasure. They should be unconscious of the adult most of the time. The happy, wholesome, occupied child usually does not have time to notice adults.

A child should not be subjected to too much adult attention. Children should react to one another, not to adults. A home that cannot provide many children should either

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adopt or borrow them, or send the children to nursery schools or kindergartens. Care should be taken in these schools, however, to protect the children from too much direction. I shudder when I hear adults talk about "organizing" a child's thought. He may need assistance, but organization is an inner process and adult "help" may prevent organization ever taking place.

A child of twelve was once stimulated to lead a chorus of adults. It was a shocking exhibition of forced childhood. Children should not be encouraged to express religious or other feelings in public. Children should not preside at meetings. Presiding in a formal way, even at meetings of children, may be quite unwise. It usually develops an undesirable self-consciousness.

The child should not be conscious of too much adult direction; should not feel that

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much is expected of him; for this tends to make him dependent upon the suggestion of others for his action and for his reward, which may utterly destroy initiative. A child who constantly thinks of what mother or father or teacher may say is a child badly trained.

Too many tasks should not be assigned. Many parents and teachers think that self-prompted occupations are not as educational as when the adult does the planning and directing. Misguided adults! The self-initiated work, if not unwholesome, is infinitely more educational. The self-devised occupation enlists the simultaneous, spontaneous coöperation of every part of the being—the spirit or desire leads, the body and mind are active. Froebel says this constitutes a true educational experience.

Most of us feel that if a task is within his

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power, it is perfectly proper to exact certain intellectual or other tasks of the child. He often enjoys this until he has learned how, then he is through. If he is obliged to continue in an effort to reach an external perfection, he is likely to become exhausted. The young of all animals reach the fatigue point quickly, and the young human being more quickly than any other animal. The fatigue point is reached sooner under direction than in any other way.

It is not enough merely to change the work when signs of weariness appear in the faces of the children. Fatigue is more subtle and imperceptible. The child should not be obliged to work under external direction for any length of time. The direction should be inherent in the activity. His own plan and purpose provide direction. Children have been known to work for hours without adult

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attention, when a few minutes of directed activity is sufficient to cause real fatigue.

The child's strength is being undermined, and the child is wasted at the center of his power when he is obliged to work from false motives. It is very important that he live his life frankly; that he be fundamentally sincere. All work and study should be vital to the child. The motive used in studying to pass rather than to know has a disintegrating influence. It tends to destroy the unity of being which is so necessary to normal growth. Unity of being is preserved when the intellectual activity is filled with emotion; that is, when desire leads.

Of course, children may not be allowed to do as they please under all circumstances, but it is very important that a child's impulses shall be gratified and satisfied unless they are undesirable or harmful. One proof that the

school is a good one is shown when children go home full of plans for work which nothing can destroy. Not lessons from the school —oh, no—but creative work which has been suggested by the school activities. One mother feared her child would overdo the matter; he worked so hard after school and was often up in the morning working at his carpenter's bench at self-prompted and self-directed tasks.

One little girl did not do well in art or history at school, but during convalescence after a severe illness, she spent hours verifying historical references in Scott's novels, and cutting out and coloring costumes of royal families. What a pity the school could not have given credit to this self-directed art and history!

If the child is not flourishing physically, a change of his physical environment should be

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made at once. If the child is not flourishing mentally, his intellectual environment must be changed. If he is not flourishing in his emotional life, the emotional environment must be modified. We are too apt to blame the child rather than the conditions which we have provided. A bad child cannot come out of a good home. However good the home may be for others, it is bad for him, or he would be good.

We take children altogether too seriously when we contemplate their limitations and misdemeanors; we do not take them seriously enough in providing an environment which really meets their need. If the child is not flourishing in the home, and the conditions there cannot be changed, to take him out of the home atmosphere temporarily is often the finest remedy. The changed environment establishes a new path, a new reaction.

Stories are told of wonderful improvement in what seemed a hopeless state of undevelopment through a radical change in the environment. "I cannot send my child away from me," cries the devoted mother. But the child is not flourishing. The mother has constituted the largest part of the environment ever since the moment of birth. If the conditioning to date has been unsatisfactory, why not try a new environment? Mothers should not feel so strongly the sense of failure in contemplating absence from home for the child who needs a change. The mother may be an excellent person, and the home above reproach, but the *relation* of that particular environment to the child is not good for *him*.

Even affection may be harmful. Many mothers absorb their children. They indulge in too much demonstration. Too often their

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yearning, hovering love is self-love. Sometimes the adult is starved for affection, and finds satisfaction in the demonstration of affection for the child. This is too great a demand upon the child. He soon learns to return the affection thus showered upon him, but the experience is exhausting and wasteful. Children pay their debt to the adult by simply living, thus giving the adult the opportunity of expressing love. We should be satisfied with the thought that if we can provide conditions for normal growth they will become finer adults and more worthy parents. A good mother's heart is satisfied in seeing her children happy and free and perfectly natural. She makes no demands on them. Her joy is full, rejoicing in their growth.

Teachers who control their children through personal affection are often guilty of wasteful methods. The child is a reacting

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organism. He reacts to the immediate environment, the test of which is his reaction. Every adult helps to form the environment of childhood. Even when not personally related to a child, all adults have an influence in determining the conditions under which children grow.

Many teachers think that treating children alike is being impartial. This is far from the truth. An impartial environment is one in which every child flourishes. No child should ever know failure. This is bad for the spirit, and at once condemns the environment. What sort of a home is it in which some of the children are allowed to starve while others are well fed? What sort of a school is it in which some succeed and some fail?

No child should be subjected to shame or humiliation or self-consciousness. Children should be helped to forget their mistakes;

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we should correct errors, of course, but they should be treated as mere errors.

Growth is always indicated by interest. If the interest is unwholesome, it should be redirected or controlled, but all normal interests should be allowed as full an expression as possible.

“But,” you exclaim, “adults also have some rights which the child must respect!” It is true that the child has much to learn; our whole aim is to provide conditions so that he may learn without injury to himself. To consider the child as an individual does not mean that he should run wild. A child cannot be allowed to destroy furniture, deface the walls, or use dangerous tools even though he may be interested and innocent of evil intention. For his own sake he cannot be permitted to do as he pleases, because he does not know what is good for him. He has no basis

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for judgment. He would choose the wrong thing as quickly as the right. He would exhaust his power and interfere with growth.

It is the duty of the adult to protect the child from everything that harms him and to provide for him the things that are best; and the adult must be sure that they are best, not merely more convenient. The difficulty in dealing with the next generation is that we ourselves are undeveloped, and in consequence are often quite indifferent to, as well as grossly ignorant of, the child's real needs.

Our apartment houses and rooming places sometimes have the sign: "No children or dogs allowed." In adult rooming places the signs read: "No children under twelve allowed here." In tourist towns rents are considerably higher for families with young children. It would seem that the tendency is against children; but however anxious some

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people are to preserve their property against the depredations of children, the tendency on the whole, I believe, is in the direction of trying to understand childhood and provide for it as fully as possible. Many single women are adopting children and men are becoming more frankly interested in the development of the child.

Even now, however, many teachers who are well qualified to teach subject matter know little of childhood or the conditions of growth. We may improve this condition by realizing that the person having the care of children should be highly respected socially. The governess should be treated as a member of the family in full standing. Many fine, intelligent women would delight in such work if the social status were changed.

To study the development of the child, to find out what his nature is and what his needs

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are, honestly to try to provide an environment which will meet these needs, is a procedure which is very exacting on the adult. It means self-control on the part of parents and teachers. It means self-effacement and an earnest, conscientious study of the problem which few adults are ready to give. We usually think that what was good for us is also good for our children. We must not forget that our children have a different heredity and are in a very different environment. Their reaction cannot be judged by what we remember ours to have been at their age. The memory of our past is colored by the intervening years and does not present a true picture. It is our duty to provide for them the best possible conditions, and let us not forget that it is as important to live completely at four as at forty.

Education in all its phases must take a new

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view of childhood. We must think of it as a particular period in the life of the individual, with purposes of its own which make demands upon us. We must be ready to meet those demands. In the measure that every need of the growing child is fully met, may we hope for the finest adult development. Adequate development is the only earnest of a better civilization.

### III

#### FUNDAMENTAL IMPULSES

THE child is more individualistic than the adult ought ever to be. He owns the world and frankly views the whole universe from self as the center. Things are good if they please him, bad if he dislikes them. The child is very quick in making personal application of the moral in the tale. He identifies himself with the hero, suffering with him in trial and rejoicing with him in triumph. The boastfulness and egotism of the little child is quite normal and delightful, but disgusting and reprehensible in an adult. When we find adults making great claims of originality, desiring recognition and complaining of lack of appreciation, we may be sure of arrest of development!

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A group of five-year-olds were boasting of their power and greatness. When they had exhausted their claims, one child calmly, but in a decisive tone, said, "I am God!" and went on with his work. No one was able to surpass him. In *Sentimental Tommy*, when one child boasted that his father "were at a hangin'," Tommy promptly exclaimed, "It were my father that were hanged!" Children delight in occupying the center of the stage and revel in bruises and sores, broken limbs or defects that attract attention. A very beautiful child was found mourning because he had "no warts, hare lip, cross eyes, nor nothin'."

The child is quite naturally full of self. He takes the largest apple because he wants it. If he offers the best to others, it is because he feels he will gain something by thus appearing to be unselfish. Stories are told of bright children begging to pass the fruit or

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cake, thinking that others will be polite enough to leave the best for them!

Froebel pointed out that to appeal to a child on a plane which he has not reached is to make him hypocritical; and to appeal to him on a plane which he has passed is to demoralize him. Instead of making too great an effort to train children into the idea of service, we should allow them to grow through and out of the child form. If arrest of development is avoided, the desire to serve, to coöperate, may become one of the strongest impulses.

## *Interest in Food*

Children are in the Esau stage of their development. They can be controlled by the mess of pottage. Very young children may develop self-control through being encouraged to wait for the dessert, or to sit quietly until the food is served. It is not surprising

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that food is so powerful in controlling the child, since it is fundamentally essential to life. But food is to save life, not destroy it. Physicians know that food is the cause of much suffering and premature death. Native impulses must be respected, since they are designed for the good of the individual, but we know that they become destructive when perverted.

The child should be given the simplest food in the simplest way. If children could learn to masticate and insalivate their food, a foundation might be laid which would be a protection against the perversion of the feeding instinct. When one contemplates the money and time and effort put forth to prepare food which is devoured hastily, and often with most unhappy results, one wonders why education has not given more attention to this subject.

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It is true many efforts are being made at the present time to help children to select and eat the right food, but this responsibility really belongs to the adult. Children should eat what is set before them. The adult must know that it is wholesome and suitable. Children should not be troubled by the fear of germs. Only wholesome food should be provided, and the child should have no thought of danger.

“I give the little man some of everything on the table,” said a proud father, thinking thus to show his devotion to his son.

“My children have always eaten all they want of candy and cake and it has never hurt them,” said a mother of three very delicate children.

“I give my child all of the pancakes and syrup she wants. They never seem to hurt

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her," said an anxious mother, who at the same time complained that she was disturbed every night by her child's croup!

"My child never uses sugar on his cereal," said a fond mother, "at least, not much." At that moment the child was sprinkling the third teaspoonful of sugar on his cereal with a guilty glance at his mother. Vigilance is the price of success. Boarding schools that make a point of providing simple food for children often have conflicts with them, especially after a visit home. They have been given candy and sweets, and have been kept up at night and otherwise indulged. Parents think that this is being kind and showing the children special attention. It often requires several days for the children to readjust to the wholesome school life.

Children may need sweets, but there is

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sufficient in the natural food, and surely the highly concentrated sugars and candies should be avoided. It would be interesting if mothers in the North would send South for sugar cane. This is a natural sweet and is most delicious and perfectly safe. Several stalks of sugar cane would be more wholesome than two or three spoonfuls of sugar or a few pieces of candy, and the chewing to secure the sweet would be fine for the teeth. The natural sweet in honey and in fresh and dried fruit may be substituted for candy and the more concentrated sugars.

Many physicians say that all food should be taken in as near the form provided by nature as possible. Fruits and vegetables are always available and wholesome for children and may often be taken in the uncooked form. A crust of bread is a delicious morsel when properly masticated and insalivated. I

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have seen shredded wheat and triscuit advertised as possessing the flavor of chicken. I confess it may strain the imagination somewhat to recognize this, but whole wheat prepared in that form is very delicious and satisfying.

There is too much discussion of food in the presence of the children, too much criticism. Food should be enjoyed, but not magnified. Children often follow the adult example and will sometimes refuse excellent food merely because they think it the proper thing to do.

It seems to me that education should make a determined effort to develop in the minds of the young the idea that we eat to live, not merely for pleasure. The undue emphasis on food, over-preparation and over-eating on the part of the adult, give children a wrong conception of the meaning of food. It might

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properly become a fashion to invite one's friends to a dinner consisting of dry bread and a salad of fruit and vegetables. The simplicity of the fare would, no doubt, stimulate higher thinking and more delightful conversation. Why should we be frightened at the presence of unexpected guests? We are too complex, too conscious and too critical in the matter of food. No apologies nor explanations should ever be necessary. A one-course meal should always be acceptable.

Children should learn to refrain from food in case of any indisposition. To skip a meal may be wholesome for a child at any time, although children should not be subjected to fasting. It is often very wholesome for an adult to fast. Fasting is a great renewer and gives a new mental stimulus. It gives a consciousness of power to be able to go about one's work without being obliged to eat.

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Every adult should have the experience of at least a brief fast now and then.

We should be able to distinguish between appetite and hunger. We are told that hunger is located in the mouth, whereas the gnawing in the stomach may be due to a perverted appetite. Children should be protected from developing an abnormal appetite. This can more surely be effected by providing food which requires masticating and by helping the child to eat slowly and happily.

Probably every adult who has "three square meals a day" is suffering from over-eating. "Well fed" people are, often, over-fed. Many children are over-fed but under-nourished. More is needed than mere quantity. The quality of the food, the condition of the child, and the spirit in which it is eaten are important items in nourishment. A cheerful, happy atmosphere, established by

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the spirit of the adult, is of inestimable value in establishing right eating habits in children.

### *The Impulse to Fight*

Fighting is another of the fundamental impulses. It certainly needs no encouragement in the little child. Neither should it be too severely discouraged. The child of strong vital power cannot endure restraint. Someone has said that no true conception of freedom can be acquired by the individual who has not known physical freedom. A baby will go into hysterics if held against his will. Children also resent what seems to them injustice. They fight for their possessions and to secure their way. This impulse is for the preservation of the individual, but perversion of the fighting impulse is not only destructive to the individual, but to the entire race.

Many people feel that children should

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not be allowed to play with toy guns and fire-crackers, thinking that this develops in them the war spirit. I think this is a mistake. Children enjoy the noise and movement as dramatics, with no thought of human destruction. The war spirit is the result of failure to develop the social attitude of the normal adult.

It is perfectly normal for the child to fight on the physical plane. He uses whatever weapon comes to hand to attain his ends or in self-defense. If he is allowed to grow normally, he will gradually outgrow this form of defense or aggression and will use only intellectual and spiritual means. That men still fight with physical weapons is proof of their arrested development. The righteousness of one's cause is the only defense that a developed individual needs. This will also be true of nations when armies and

navies disappear, and the only defense is truth and justice.

The school should make every possible effort to provide conditions for normal growth in order that arrest of development may be avoided, and that children may grow into normal adults fighting always on a higher and higher plane. The glory of war has been sung because of the self-sacrifice, consecration and heroism which is sometimes developed through war. The degradation of the soul and the destruction of ideals in war are not usually emphasized. When we commemorate our fallen heroes, we should humbly beg to be forgiven for permitting such sacrifice and should pray for wisdom and strength to find a better way of settling problems.

The struggles of peace time in ministering to human welfare are great enough to de-

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velop the finest spirit of self-sacrifice and consecration. Do not people suffering from injustice need redress? Are all children given equal opportunity for finest development? Does not this call for struggle? Surely heroism and self-sacrifice are needed to establish health and remove disease, to abolish poverty and establish universal well-being. We do not need to destroy our fellow men in order to be heroic. The heroism of the cross which was endured to bring "peace on earth, good will to men" surpasses that of war.

Children, however, should be allowed to fight out their own problems whenever it is wholesome for them to do so. Of course, one cannot permit a bullying child to intimidate others in the group. The teacher should see to it that every child has an opportunity to develop leadership. Sometimes bright children are told that they are natural leaders,

that they have a position of advantage. This may develop an egotism that will defeat true leadership, which is really spiritual and unconscious of self. Too often the aggressive child develops at the expense of others. Too much attention is often given the highly endowed child. The shy, backward child soon becomes self-conscious, self-depreciating and repressed. In the kindergartens the child of meager endowment should be encouraged to the fullest self-expression and should never be subjected to the danger of being overshadowed by other children.

Every home should have a number of children, in order that their reactions may be to one another, rather than to adults. The "only child" is in a tragic position. He suffers from too much attention. He is often dominated and unwisely indulged in turn. When the adult yields to him, he develops an offensive

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egotism, and when the adult dominates, the child in turn tries to dominate others. The main thing is for children to grow through and out of physical fighting, and learn gradually to substitute intellectual and spiritual means for settling difficulties.

Love is the law of life, and the universal solvent of all problems. The child's growth should insure the development of the ability eventually to use this power. Children may not be ready to return good for evil, but the adult can show the evil doer that unhappiness follows wrong-doing, and the injured child can be encouraged to forget his desire for revenge. While we need not be surprised at the fighting of children, or even deplore it, nevertheless they may be helped to see that being kind, controlling the impulse to fight, gives them a much better time and makes every one happier. Children should realize

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that it is not pleasant to be angry or mean, that evil thoughts are always bad for the thinker, and that everyone may develop the power to control his thought.

### *The Fear Impulse*

Fear is also a fundamental impulse, necessitated by self-preservation, the first law of life. This impulse may become destructive also.

Last night a little child went to bed without a light; to-night, he cries for the light. It may be a whim, it may be that he wants attention, but it also may be that certain experiences have suddenly developed the fear impulse. He should not be made ashamed of this fear. He should not be bullied or scolded or punished. The one great cure for all fear is to know that there is nothing to fear. But the child is not reassured merely by telling

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him this; take the light, call to him, leave the door open—let him feel the protection of your presence. Gradually, with encouragement, he will regain his confidence. Happy indeed would the adult world be if it knew there is nothing to fear!

The inferiority complex is a form of fear, as is also the superiority complex. The former is a fear that shortcomings will be discovered; the latter is a fear that a high position will be shaken.

Fear is one of the most destructive, undermining influences in the world. Men and women are full of fear. They are afraid of storms; afraid of disease; afraid of public opinion. Many people dare not express an opinion, fearing opposition or lest it be unacceptable—not the proper thing! An apology is always a criticism of the one to

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whom the apology is made. He has built a wall about himself by a consciousness of superiority which repels others. The apologetic person has been repelled, unjustly criticized, or repressed. He is afraid he may be repulsed again. A radiant, unrepressed child is delightful to see. He meets one with such clear eyes of confidence. He takes everyone for granted. He frankly takes possession of his universe and seems to say, "It is all right, I am here!"

The fears that were played upon in the late war were most appalling. Fear is always destructive of faith and confidence. The fear of want is benumbing and inhibiting. Someone has said that want and the fear of want are the most destructive forces known.

What is education doing to help children outgrow this fear impulse and develop it into wisdom and self-control?

The grading-marking-promoting system

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develops self-consciousness and fear. The child is unable to live his life confidently. Even when he has been sincere, honest, and industrious, he may fail. The result is often a loss of confidence in himself and he becomes possessed of an inhibiting, nameless fear. Aware of adult expectations, he develops a hesitancy that is weakening. This often results in a fluttering mind.

Parents and teachers often surround children with too many prohibitions—fear of colds, fear of wet feet, fear of drafts. Of course, much of this carefulness is absolutely necessary, but children should learn to enjoy the weather and rejoice in the elements. The time will come when society will plan for all children to grow up in the country where they may climb trees, throw stones, and wade brooks to their hearts' content. While the child must be protected from ever-

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present dangers, care should be taken to avoid emphasizing the fear impulse.

Education should develop, never destroy power. To control children through their fears is demoralizing. The child should never be afraid to tell the truth, even though in criticism of himself.

Often the most efficient parents have very uninteresting children because they never allow the children to express themselves fully. They are impatient of the limitations of youth, and so the child never has strengthening experiences. Adult demands prevent development.

The child should never be afraid to expose his ignorance. All too soon he learns in school that success is his if he can make the teacher think that he knows! But he is always in danger of discovery. Instructors often delight in sarcastic remarks. This, no doubt,

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is as cruel and inhibiting a method as can be devised to defeat the true aim of education.

### *Self-Consciousness*

Self-consciousness is a form of fear. Every effort should be made in the home and in the school to prevent the development of inhibiting, paralyzing self-consciousness. Children should never be held up to ridicule. "Now, children," said a teacher, "show the visitor which ones passed!" The line filed out, many of them with hands folded stiffly and heads held proudly high, while others went by with slow step and downcast eyes—demonstrating the tactlessness of the teacher.

Children should live in the fullest confidence of the good will of those about them, that they may grow in confidence in the universal good. A little girl was so self-con-

scious in the presence of her mother that she was absolutely unable to answer any question correctly even when the answer was well known to her. A young lady once confessed that she had always been ill at ease in the presence of her father. He loved her, but had a dominating, critical, exacting spirit.

The fear of failure causes unhappiness and weakness. No one can be himself or do his best when he is self-conscious. No teaching is ever really done, no learning is ever really accomplished, until the consciousness of the relation of teacher and pupil disappears.

Many teachers in an effort to be thorough and impartial become very exacting of the more slowly developing child. They think he should be held to the same standard as others. Here is one of the evils of the external standard. If the inner standard were accepted, the

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teacher would strive to keep the backward child happy and interested.

On the other hand it is almost impossible to protect a bright, beautiful child from the self-consciousness caused by reason of his being the center of adult attention. "How cute! What lovely eyes! Isn't he smart!" These and countless other remarks assail him constantly. How can he escape the weakness which such self-consciousness develops?

The integration and coördination of the nervous system through the growing years depends absolutely upon fearlessness and joy. Joy in his work and play, concentration to the utter oblivion of all else—these are the rights of every child.

All comparisons of one child with another should be avoided. Children should not even be stimulated too much to improve on their own work. If the work is suitable the child

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usually does the best he can, and suggesting improvement may develop the critical power too early and thus inhibit progress. Striving for external standards develops self-consciousness.

True growth develops confidence in one's self and in one's fellows. The school and the home should therefore protect the child from unnecessary criticism, fault-finding and judgment of his behavior. He needs guidance and control, but this should be given in a way to develop confidence and certainty.

"I never talk about the children in their presence," protested a mother, although the children were at that moment within hearing. "Oh, but they are too occupied to notice," she explained.

"How would you like to teach one like this?" said a visiting physician, pointing to an undeveloped child. "This child is F. M.,"

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said a teacher in a stage whisper. Even when reports and records are strictly "confidential," it is almost impossible to protect the child from knowing that he is under discussion. Rarely can a mother be trusted with such reports. In moments of irritation she refers to the "report" in reproving her child, or if the report is gratifying, she refers to it in commending the child or in stimulating to greater effort.

The kingdom of heaven is within, and the child has a right to grow in such a way that he will gradually come into this triumphant consciousness of internal protection and power.

## IV

### CREATIVE WORK

ONE distinguishing characteristic of man is his creative impulse. The little child, accidentally striking something, soon learns to repeat the action for a purpose. This is creative. He likes to change material conditions about him. He often repeats activity until the adult is exhausted, but he continues until he reaches a certain inner satisfaction. Then he may drop this activity for some time, looking eagerly about for other expressions, perhaps later returning to the earlier activity with renewed interest.

This creative impulse grows with years and enters into all worth-while activity. It

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should increase with time, but it is often weakened during the early years. The "dreamer," the impractical man who plans but cannot execute, has lost much of his creative power. It is the creative element in the work of the executive which saves him, while the routine worker is easily exhausted. The captain of industry often boasts of his long working hours and laughs at the employee for feeling overworked in less time. The employer does not realize that his work is creative, while that of the employee is often routine, much of it not only lacking in personal interest, but even devoid of meaning to the worker.

It is most important that this creative impulse be developed during the growing years. Children naturally think through creative activity. They are not only happier when engaged in self-prompted creative activity, but

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coördination of the nervous system takes place in such exercise. The finest mental power is developed in such work, and only in creative work are the higher spiritual powers perfected.

“He that would save his life must lose it for My sake,” is a profound saying. This “My sake” means the thing that is right and true in every situation. Every child has a right to lose himself utterly in some work of his own choosing, which grows under his attention and which gives him an inner satisfaction and consciousness of power when the conclusion is reached. Such opportunity is not difficult to provide. All schools should be workshops, and every home should supply all sorts of material for creative work. Of course, this may not be possible every moment of the day, and every day of the year; but if educators were conscious of its necessity

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effort would be made to provide as much of this sort of activity as possible. Then the schoolroom would compete with the attractions of the playground and win.

### *The Nature of Creative Work*

There is a great difference between the worker and the laborer. True work is artistic, creative. The true worker pats the loaf of bread, looks at it lovingly, giving it a little extra attention as he puts it into the oven; and as he brings it out his heart is thrilled with joy at the result of his successful effort. The man who scrubs the floor may be a worker or a laborer. The worker will see that the floor is clean. He is not afraid of working over-time. He does not watch the clock. The moment he accepts the job, it becomes a work which must meet his own standard. He is unhappy if it is not done well. The laborer is

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always looking for the wages, thinking of the money. He works according to the salary he is to get.

“It is good enough for the money I get,” said a janitor. He watches the clock.

Old 'Lijah, lying under a tree, when asked what he was waiting for, said he was “waitin’ for quittin’ time.” This is the spirit of the laborer.

Our schools become centers of child labor when children are driven to unwelcome tasks. Many of our efforts at “making things interesting” simply blind us to the fact that the work is not suitable for the children at this time. The right sort of study and work is interesting. Every human being is entitled to an environment which will develop in him the strongest, finest, most permanent and ever-increasing power. A creative experience is one in which the work attracts, which

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grows under one's attention, and then, when the end is reached, gives us an inner satisfaction and a consciousness of power. This is the only reward one ever needs for any sort of work at any time.

While there is joy in honest work, and no greater blessing can come to anyone than work in which his soul delights, choosing a vocation too early often results in heartache and failure. When the work ceases to be creative, one should have the ability and faith and courage enough to change the occupation. To continue long at work which affords no creative stimulus, in which there is no interest and no satisfaction, is a great tragedy. It is to waste one's life.

A young craftsman, looking at a door which was poorly hung, exclaimed that the man who hung that door ought to be shot. It hurt him to his heart's core to see such a

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shabby piece of work. It is lack of interest, lack of joy in the work, which gives such unhappy results. This lack not only produces poor results, but destroys the soul of the worker. The true workman never blames his tools. Often an artist works feverishly for long hours until he has expressed the thing he wishes to say, then, perhaps, he does not care what becomes of his work, his book, or his poem. The singer sings for the joy of the song, not merely to please the audience and to receive applause. The preacher has something to say, something that presses upon him; and he is miserable and restless until he has said it. No one is ever too old or too accomplished to ignore appreciation of his effort. All are pleased when recognition comes, but recognition is not the aim of the true creative worker. He always revels in putting forth his best effort.

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John Knox cried out: "O Lord, give me Scotland, or I die!" He desired above everything else that Scotland should receive his message, and of course, Scotland did. That is the true creative spirit. All work is truly judged by the spirit of the worker rather than by the external result. In this sense it is as high a thing to dig a ditch as to do any other work. If the spirit of the ditch digger is right, and he loves his work and does it sincerely; if he works up to the limit of his ability, he makes a contribution as great for him as that of the sincere man who rules an empire.

People sometimes complain that all of their effort was lost because compensation was never received, and effort is sometimes called lost or wasted when there are no material results. No honest effort is ever wasted or lost. The reward is inherent in the effort.

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To fight the good fight, to keep the faith,  
that is enough.

True, one needs money and salaries must be paid, but it is a great pity that work should ever be measured by salaries. How many people would do the thing that they are now doing if they had the wages without doing the work? I imagine there would be a universal holiday. Still, many would go back to that work which they love best. Economic pressure, fear of want, should never trouble the true worker. To establish economic conditions so that everyone may work at the thing he loves to do, without fear, without waiting for permission from others—this is a vision to enlist the most creative spirit. It is always a joy to do the work one loves. Who ever heard of advertising for a stenographer who hates stenography, or a printer who hates to

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set type, or a bookkeeper who hates to work at books?

The great spirits of all time have been in the highest sense creative. Not only is this true in all art, literature, architecture, music, and dancing, but it is also true in all activities of social value. We are apt to think that the child who plans a party or organizes a club is not as creative as one who writes a poem, or paints and draws, or creates in clay. Many people of great social charm regret their lack of creative ability; yet it often requires the greatest power and the most subtle understanding to lead worthily in social matters. Every effort to satisfy one's own social need, and to contribute to the happiness of others through wholesome social expression, is creative. If the growth of this impulse is not arrested, there is no limit to its possibilities. To

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develop a new standard in business relations, to help establish a new attitude in moral, religious, or social matters, to introduce a new attitude in economics or education is creativeness enough to stir the soul of the greatest genius.

True, the creative impulse in big business is sometimes used for selfish ends; but the truly creative impulse which is not arrested in its development is always unselfish. Eventually industry will be controlled and conducted for the social good.

Too often the artist works for gain or fame or for some other external end, when true artistic expression should broaden the sympathies and deepen the understanding. The inventor and the musician are sometimes quite unsocial. This may be the result of self-consciousness developed through having to struggle for existence and to protect oneself

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from exploitation, which, no doubt, arrests development. The creative impulse is thus handicapped and limited by the consciousness of the necessity for securing material rewards. It is a great pity that an inventor or an author should ever feel obliged to "protect his rights." Society should find a way to relieve the creative worker from such anxiety. Much of our industry is routine, and the spirit of the worker is dulled and inhibited. No wonder the routine worker grows weary of his task and becomes a time server.

Industry is becoming more and more mechanized, but with the added machinery come also higher salaries and shorter hours. This means greater leisure, and unless the creative impulse is developed in the young, social problems will increase tremendously. Creative work is the only sort of wholesome work for the leisure hours. If we would

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escape dissipation of all sorts we must see to it that the creative power in the young is fully developed. Everyone should develop some hobby. The most important thing that the school can do for every young person is to help him to find things in which he becomes utterly absorbed, even though he may thereby neglect some precious item in the course of study. These absorbing interests may not always seem very worthy to the adult, but they will change with the years, and if not unwholesome will develop power, poise, and confidence.

Ideals grow through accomplishing a desired end; then, when viewing one's accomplishment, ways of improving it occur to the mind, or it is rejected as undesirable. Often a vision of newer and better objectives appears to lure the worker to a new and greater effort.

Thus creative work preserves the open

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mind. There is always an element of experimentation which helps one to wait for data. Things are true then because experience proves it, rather than because someone has said so.

It is impossible to over-estimate the value of this habit of reserving judgment. The creative worker is never cocksure of anything. He is always willing to await developments. When he is certain, it is the certainty born of experience. Creative work develops reverence and a consciousness of oneness with others which is truly socializing. True creative work develops a respect for all life which is akin to reverence. It gives an understanding which recognizes in others an identity of spirit. It thus becomes a strong influence in establishing unity and good will and preventing prejudice and intolerance.

We want critical minds, but minds that are

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critical in recognizing truth, not in condemning others. The negatively critical mind is always unhappy and disagreeable. The narrowly intellectualized individual is often very self-conscious and very critical of his neighbors. He blames others, feeling that he is quite free from the limitations and errors he recognizes in them. The creative mind is sympathetic and understanding.

Nearly everyone dreams of the kind of person he would like to be, but seems unable to mold his life to his thought. Is it not possible that this failure to control one's life and shape it to one's ideals may be due to the fact that free expression of the creative impulse in childhood was denied?

If adults are wise, they will see to it that as much of the child's work as possible is creative. But what is education doing to preserve and develop this creative impulse?

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### *Discouraging Tasks*

It must be obvious that getting a lesson to please the teacher, to escape punishment, or to pass, is fundamentally false and lacks the creative impulse.

The child comes to school throbbing with a desire to make things; to use things; to manipulate material things. Then he finds the school is not a place to do things, but rather to listen to the teacher. He gets the false idea that learning is not connected with doing, but is something you get out of books. A little boy visiting his father's office asked to see where his father worked. On being told that he worked in the office, the child replied in disgust, "Oh, I mean I want to see him *work*, not sit in a chair!"

The one curse of all work is insincerity. When we urge children to study to please us,

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or to reach a certain standard in which they are not interested, we are developing in them a fundamental insincerity from which they may never recover.

A father once held his child relentlessly at the task of answering dozens of questions for a guest. Although the child knew the answers, he was not interested to give them, and weariness showed in every part of his being as the time dragged on. The father was laying the foundation for hate of study, for mental laziness.

The child at school is told to sit still and fold his hands until the teacher tells him what to do. His own desire is ignored. This drives back the creative impulse, listlessness often taking its place. The teacher gives him some work to do which is not the thing that satisfies, since it is usually with symbols rather than things, and so the teacher is

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obliged to praise or reward him for giving attention to it. The child is too young to recognize this subtle insincerity, and thinks he has been sincere because he really wishes to please the teacher and has succeeded.

Such experiences may develop the grossest misconceptions. Young people often have the idea that they are educated because they have met requirements, when perhaps the inner life has not even been touched. In substituting our aims for those of the child, we are obliged to substitute also a reward for the natural one of inner satisfaction and consciousness of power. The reward which we offer is external—a grade, a star, or a word of praise; and as a result of working for such rewards thousands of young people have become absolutely dependent upon others for suggestion and for compensation.

The externalist is one who has no inner sat-

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isfactions, but seeks satisfaction only in outer results. Failing this, he is in despair. Inner unity has been destroyed, and there is no center of strength to carry him through life's difficulties. The outer world assumes overwhelming proportions and he becomes a ship in a storm without a rudder. Children who are subjected to constant direction never find themselves because they are never allowed to lose themselves in any sort of creative work.

I suppose there is no greater obstacle to true development than the grading-marking system, and this system is absolutely unnecessary. Children will work fully as earnestly, with as great devotion, yes, with as great concentration, on work which interests them though it does not bring any sort of external reward or recognition, as they will on work that is imposed. It is a shocking thing for education to defeat its own end by offering a

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degree. If only worthy students received the degree, there might be some excuse, but it is well known that unworthy individuals are often granted degrees. The very fact of "earning" a degree indicates a double motive and is thus inimical to the finest development of character. Thousands of people, young and old, are working for degrees. That in itself is a contradiction of education and condemns the system. There is only one sincere reason for study, and that is because one wishes to know, and when one wishes to know, nothing can keep him from making an effort to find out. That is creative work.

### *Inviting Opportunities*

A little boy complained to his mother, "I never get time to do the things I want to do." The school should provide fullest opportunity for such pressing needs.

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Even when a little child is learning to tie his shoes or put on his clothes, desire should lead, making the work fundamentally creative. The schools very often introduce literary creative work too soon. The medium of the little child's creative expression is material; later he may develop artistic expression in the use of symbols. Even spelling or arithmetic may become creative if not externally imposed at too early an age. If the work interests the child and gives him an inner satisfaction and consciousness of power, it is creative in the finest sense.

The little child should have the fullest satisfaction in the use of all sorts of materials; not that he makes anything worth while, but that he satisfies this inner impulse. Wood-working and arts and crafts are being introduced into many schools, but too often the work is planned by some supervisor and

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the children are forced to mold material to the teacher's thought. In too many schools there is a fatal sameness about the pictures on the walls and the objects shown.

The project method is a wonderful step in the right direction, but many times the teachers are forced to have the project show results in "subject matter." All projects are merely activities in which the children are keenly interested, usually self-directed or self-prompted, and the educational value of the project is in that which satisfies an inner need, not merely in acquisition of knowledge or skill.

We must learn to recognize "subject matter" in human power. Joy and interest, spontaneous activity and satisfaction, are true "subject matter." Real power lies in desire. The integrity of the emotional life must be preserved.

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The child should not be subjected to routine. The routine which is necessary to reach perfection is too severe a form of specialization for the unformed child. There is no work of commercial value that is fit for a child. Too great a degree of perfection is necessary in all such work for it to be wholesome for children. Children's work is always imperfect, crude, and unfinished. I am always afraid of exhibits. They show what the children did, but they do not show what that did to the children! Schools do not like to show imperfect work. Nearly all exhibits tell the tale of long hours, repeating and correcting, or they reveal the hand of the teacher. Even in many of our modern school exhibits there is the suggestion that children were perhaps stimulated unwisely, and in many cases, no doubt, self-consciousness was developed.

A father once exclaimed, "I have allowed

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the school to postpone teaching my child to read, but what can he do? He works with his hands, but his table cannot stand up and his chairs are wobbly.”

The teacher mildly asked: “Have you ever watched your child at work making a chair or table? The test of the value of his work is not the material result, but his *attitude* in the effort.”

A little boy working rapidly making beads of sealing wax was asked what he wanted to do with all the beads. “Oh,” he replied, “I don’t want to do anything with them, I just want to *make* them!” “But,” you cry, “what is the use of his doing these things? This work does not get him anywhere, does not lead to anything important!”

The cry is ever and forever for “results,” and always these results must be external, tangible, something one has learned. “Here

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is a photograph of work done by six-year-old children without suggestion or assistance," said a teacher to a gentleman. He took the picture, scanned it with interest, then returning it, said, "It looks it!" He was not interested in the work when it *looked* like the work of six-year-olds. We are always very proud when the little child's work appears as perfect as an older child's.

That we grow from "perfection to perfection" is a thought very comforting to parents and teachers. The crude, unfinished work of the little child may be perfect for him. The uncertain, immature work of the adolescent may be perfect for him. A visitor once said to a young teacher, "You accept imperfect work from the children." It is not the teacher's province to accept or reject the work of children. If conditions are right, they will work to the point of satisfaction, and that is

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sufficient for that time. Experience develops ideals.

All courses in high school and college should give time for creative handwork or music; not that every student will become an artist or a musician, but to satisfy and strengthen the inner creative urge. The individual who is doing creative work has no time to watch his neighbor and note the false steps, and if he should, perchance, notice a mistake in a companion, he knows that he too has often failed to reach his ideals. This makes him very humble and sympathetic. His understanding of human weakness and limitations makes him charitable, the highest human virtue.

Since man is creative he should be able not only to mold materials around him to his thought, but should be able to coöperate with his fellows in creating a better world.

## V

## CREATIVE PLAY

**F**ROEBEL'S contribution to education through his philosophy of play is very great. He points out that the fundamental principle is "unity"; that is, that the human being is a unit organism—not a body, mind, and spirit, but a unit individual—and that the fundamental process is self-prompted creative activity, one of the chief examples of which is play.

The fact that man is destined for an unlimited development which necessitates a prolonged childhood would indicate that play is the natural activity of the child. Those who are familiar with children's activities, and indeed most thoughtful people, are perfectly willing for the little child to spend

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much of his time in play; but soon we are apt to distinguish between work and play and insist that the older child shall get to work. Parents often encourage boys and girls to go into industry early in the hope of "getting ahead" in skill or financial recognition. Such "little old young people" should always be viewed with sadness.

"Oh," exclaims the teacher of the first grade, "you children have been in the kindergarten where you have done nothing but play. Now you are older and bigger and ready for work!" Too often work is burdened with the thought of "duty" when it should be considered a high privilege. Many children think work is not work if it gives pleasure. Thus even the child sometimes gets the idea that play is for "babies," and while he loves to play, he becomes a little ashamed to confess it. So important is play rightly consid-

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ered that in all of our progressive cities we have playgrounds with full equipment and supervision, and many of the larger schools provide a special director for the playground. Acknowledgment should be made of the great debt society owes to those who work for playground and recreational centers. These are islands of joy and calm in seas of strife.

However, the idea of a play-school has not yet been accepted by people in general. The true value of play for growth might be worked out in an orphanage, but parents are unwilling to trust the school. The profound interest of parents in their children is most commendable, but there is much yet to learn of the needs of childhood.

## *Requirements of the Play Spirit*

Play is absolutely necessary to the coördination and integration of the nervous system.

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Lee says the child is not fully formed when he is born, but has to be developed and pulled into place and established through play, in which the coördination of mind and body is most perfectly attained.

Not only does normal growth depend upon play, but the child naturally tries out a great many things in play and thus gets a conception of their meaning. The play spirit is always experimental. It is trying things out, then continuing for the pleasure of the activity. Watch children at their play. They are very serious. They do not engage in fooling or aimless activity.

Often a little child will repeat an activity quite beyond the patience of an adult. This repetition may be necessary to complete some nervous connection. The child at least continues until he seems to reach a point of satisfaction; and he may never return to this par-

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ticular activity, or he may repeat it later with renewed interest in a modified form.

Very often a child will perform some useful task for a certain time and then, when the mother begins to feel that he has really learned to be of help, he loses interest and either refuses altogether or performs the task carelessly. But often the real value of the activity to the child is exhausted when he has learned the process. He is unable to continue when it becomes routine, and at this point there is often much friction because of the parents' lack of understanding.

"Do you make the children finish everything they begin?" queries a doubter. "That depends; sometimes it is more profitable to abandon an ill-advised effort. If the child shows a tendency to be flitting in his interest, he should be helped to persist."

Billy cried to his father one day: "Daddy,

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fix the chairs so that Billy can slide down.” Billy began sliding. After sliding a great many times, the father made up his mind that he had had enough, and was about to stop the proceeding. Billy’s aunt, being present, pulled her brother’s sleeve.

“Let Billy alone. Let’s see how many times he will slide down those chairs.”

The father and his sister watched Billy and counted as he continued his exercise. The number of times he went down those chairs was appalling. The father turned to the sister and said: “Well, I suppose I will have to let Billy slide down those chairs as many times as he wants to.” The sister answered: “Yes, that is just what you will have to do. There is nothing in the whole world so important for you, and so important for Billy, as to let him slide down those chairs as many times and as often as he wants to.”

The father took a new view of Billy. He had thought of him as an interesting youngster, occupying his house; a child in whom he had great pride, and one in whose future he was much interested. But he had it in his mind that Billy must do as he was told, and that he could not allow him to become a nuisance. A child is usually a nuisance when he has strength and purpose enough to live sincerely in the face of adult interference.

The next day, as he went to his office, Billy's father thought over the experience of the evening before, and wondered what he would find Billy doing when he reached home again. He began to think of Billy as a unique creature, quite different from the adult, and perhaps having experiences fully as important as those of the adult. He watched Billy with a new interest. He wanted to see what he was up to and how he attained

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his ends; and always in the back of his mind was the thought of when he would ask to have the chairs fixed again. Billy never asked for the chairs again. He had got chair-sliding out of his system.

Growth requires much physical activity, which is furnished best in free play. Little children are unable to follow rules in games. A little child resented having to give up the bat because someone caught the ball which he had struck at, but he was perfectly willing to "take turns" using the bat. This is the beginning of the conception of coöperation.

Children should have ample opportunity for play with such things as balls, hoops and wheeled toys which stimulate running. Such play strengthens and straightens the spinal column. It makes the eye more alert. It brings poise and balance to the body. It exercises the muscles, usually in the finest way.

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Many people are beginning to feel that perhaps the ends of physical education may be fully met in play and folk dancing. While play is expressed physically, it often involves a high order of mental activity. There is the adjustment of the movement to the thought, quick and sure and spontaneous, and this is also a splendid means of coördination.

All poetry and art are in the highest sense play, and therefore all work of the true artist is play. In this sense, play is not distinguished from work.

Little children should be supplied the fullest amount of creative hand work, which when used freely is one of the highest expressions of the spirit of play. The fun of making toys is an example of genuine play.

Dramatics not only furnish excellent play experience, but have marvelous power in developing a true conception of life and hu-

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man relations. Coöperative play is highly social and is absolutely essential to the development of a social consciousness.

Very few homes provide the right conditions for growth for the little child. There are too many things that he may not touch. Even when a playroom is provided with suitable furniture, too much is expected of him in the way of self-control and responsibility.

“I have provided Jimmie with a playhouse, but I insist that he keep it in *order!* Now I can’t get him to play in it at all!” Thus a fond and well-educated mother, who cannot understand why Jimmie does not like to keep his playhouse in order and when obliged to do so ceases to use it altogether.

Many parents think that a child must take care of his playroom or have none. He must have his toys and must have a place for them, and be helped to keep things in place. Too

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many toys are bad for children. They should be encouraged and helped to make their own toys. Life should not become a burden to a child, for he is undeveloped and takes responsibility very lightly. Children do take responsibilities and are very reliable about things which interest them; but this interest, due to their undeveloped condition, is often spasmodic and fleeting. We make the mistake of thinking that training can take the place of growth. We grow into steadiness of purpose, and sometimes training interferes with this.

Children should have pets and they should be helped to take care of their pets, but many a stormy time has been experienced because the parents think that the child should not have a pet until he is old enough to take care of it all by himself. This is a great mistake. A pet is an outlet of expression of vital

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importance. The child will take care of it for a time, and then perhaps neglect it. The adult should then step in and provide for it during the time when the child's interest has lapsed. He will come back to it all the happier, and this coöperation of the adult will give him a fine conception of human relations.

### *Misdirected Play*

The spirit always leads in play. That is why marking or too much public attention is objectionable. Directed play is very important, but there is danger of turning the play into labor. This occurs when the supervision is too severe and interfering, or when children are marked. A mark always develops self-consciousness, which destroys the spirit of true play. This is most ironical. Even the play spirit is sometimes marked, which, of course, tends to hypocrisy. Why are we so

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obsessed with the idea of standardization? Children love to play. The reward is in the activity.

It is great fun to cook; to put up fruit. The homely tasks may be idealized to furnish splendid expression of the play spirit without any sort of undermining reward. Children love to go on hikes, to sleep in the open—why should this joy be vitiated by public recognition or commendation? It is delightful to know birds and trees and animals—why should a child ever receive a star or even “honorable mention” because he has enjoyed himself? No one thinks of honoring a mother for loving her children. She is considered abnormal if she does not.

Children should be protected as far as possible from this external commercial spirit. Too often our schools are schools of child-labor; that is, the work itself is not interest-

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ing, and the children do not desire the results. The child sees no reason for learning certain things, and works only because the eye of the teacher is upon him. The subject itself should attract the attention, and the teacher should merely assist the child in his effort to think the thing through.

While the play of children involves use of the body, intellectual play is quite as important. To let the mind play freely about the subject is absolutely necessary to the finest mental development; that is, the child's mind must come to close quarters with the problem, unconscious of all demands or requirements or even the presence of the teacher, and with the keenest desire to know. When this free play of the mind is secured, it is insulting to ask questions to see whether the student knows or to grade his work. It tends to debase and destroy intellectual integrity. A

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large field is waiting to be developed in this direction.

Is it not amazing that we should be afraid that children will not learn unless they are forced? The child is one big question mark. He wants to know more than we can possibly want him to, but he must be allowed his own method of learning. When this is done, intellectual activity becomes true play.

College sports are a great redeeming influence for youth, and may be of greater educational value than many classroom experiences. The tendency, however, in our college sports is too much in the direction of specialization and commercialization. Play of this type is apt to become labor. The play should be undertaken for itself, and not merely for the end, although both may be important. High school and college sports often ignore those who need them most. They are keen to

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build up a “winning team.” Are they anxious for every student to have experiences in play which are of most value to him?

The question isn’t whether the game was won, but how the sport was enjoyed. The question isn’t whether you passed in the subject, but how did you enjoy the study? The college boy, asked how he enjoyed astronomy, replied, “Oh, I think I’ll pull a ‘B’ in it.” In later life the question isn’t whether you are paid well for your work, but what pleasure you take in doing it. If education would provide for the fullest development of the play spirit during the growing years, it might become strong enough to last throughout the time of stress and trial of adult life. Then the question of salary or wage would be relegated to the background, and the question of conditions for joyous life-giving work possessing the play spirit would have first consideration

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in industrial, commercial, and professional life.

### *Conserving the Play Spirit*

The frank interest that a child shows in all things of the senses should not be lost in mature years. We are starving for fun and love and leisure and spontaneous activity. We are surfeited with responsibility and nervousness and serious devotion to material ends. Schools are doing little or nothing to remedy this shocking condition. We need to be humanized. Our whole point of view should be changed.

The saddest fact about certain backward peoples is that even the children do not know how to play. A mother saw a little colored boy lifting a great stone over the head of her two-year-old child and using threatening tones. Upon inquiry the boy grinned and said,

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“I was just playin’ with him.” His idea of play seemed to be to frighten the child; he enjoyed seeing the terror-stricken face.

Yet many of the smiles of the civilized adult are forced and hypocritical. They reveal a burdened, saddened, thinning, sometimes bitter life. The play spirit indicates a growing life that is still not disillusioned. The most tragical thing that can be said of an adult is that he has lost the power to play. Many times even his jokes are unwholesome and sour. It is true that adult muscles are less flexible and the bones contain more lime than those of children, but all men and women should preserve the art and desire to play. Neighborhood base-ball teams for men and women, and folk-dancing classes for all would be excellent. Successful business men use the spirit of play in their work, and in

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the measure that it is used they find their work life-giving. Too often, however, our commercial and industrial life drives people either to the hospital or to the playground for recuperation. Everyone should have full days of wholesome work and play, and nights of rest should be sufficient recuperation. Vacations should not be necessary on account of work, but should simply furnish variety of activity.

There should be more recreation *in* work. We take life too seriously and we take ourselves too seriously. We make mountains out of our ordinary tasks when the sense of humor or the spirit of play would make them delightful and lighten the task. There is no work that is not delightful under some circumstances! It is the spirit that turns work into drudgery. External pressure in childhood robs it of joy and prevents even growth,

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and then the broken adult continues a drab, uninteresting existence.

It is a great pity that we should drive our pupils at school; drive our men and women in their work; and then build hospitals and playgrounds and establish all sorts of remedies for the ills we are producing. If we were wise we would employ this play spirit during the school hours as well as on the playground, and preserve it in our homes, in our business; everywhere we would establish the buoyant spirit of delight in work and life itself. The child is really unable to distinguish work from play, and the spirit of interdependence thus developed is the foundation of the finest growth.

Play should be spontaneous, the expression of an inner necessity. This inner necessity is profound and far-reaching. It begins at almost the beginning of life and should last

throughout life. The sincerity and wholesomeness of the spirit depend upon this spontaneity and joy of play. Our trust in the universe and in one another may be developed through its enjoyment.

It is only in the utter abandon of the self in the play spirit that we develop an understanding of one another and the universe, and when we understand one another there can be no hate or war. Play is essential to the child's life and growth, and essential also for the adult. It should begin at the beginning and last throughout life, changing form but growing stronger with the years. Play develops the sense of humor and establishes poise and a power to meet the difficulties of life. It prevents one from being overwhelmed by catastrophe or disappointment. Adults must grow in freedom from anxiety, becoming more certain of the future, and should be able

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to live their lives with even greater confidence than youth.

“No man has yet begun one-half to know how certain the future is and how divine he himself is.”

## VI

### DEVELOPING THINKING POWER

**G**REAT demand has been made of the schools that they teach the children to think. This cry has been heard in season and out of season, and indeed in a republic it is very important that the young shall be taught to think, since the existence of society depends upon the intelligence of the voters. However, it matters little what effort is made in the school to meet this reasonable demand; the criticism is constantly heard that the children cannot think.

The failure to teach children to think is not due to lack of conscientious endeavor. Every school claims, and I believe is sincerely trying to develop in the young, the

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power of analysis, discrimination and judgment. Perhaps the difficulty is that we ask children to think about things which interest us, but have no appeal for them. A camp master complained that a little boy did not concentrate well, when the child really had excellent power of concentration; he was, however, unable to attend to the abstract matters the teacher presented.

## *The Thinking Process in Children*

Thinking is innate. The little child hunting for his ball is thinking just as truly as the sage searching for a star. He looks about the room and knows that it could not be here or there from the nature of things. The child needs guidance and help in his thinking because he uses knowledge without analyzing. He acts upon the fact that two and two make four, when he may be unable to express that

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knowledge. He cannot define a door as an aperture, but just the same he uses the door in a very intelligent way. Children usually define things in terms of their use. We find that children are really very thoughtful and use splendid judgment up to the limits of their experience, but we also find them quite inarticulate. They are unable to express in words the process or the results of their thinking.

A father said to a two-year-old child, "Bring me daddy's shoes," pointing to the child's own shoes standing in the corner. The child turned to the shoes, but immediately returned to his father with a look of distaste on his face, refusing to bring the shoes although he was unable to explain his refusal.

A child of three, on being asked how many were one and one, disdained to reply. Later, holding up one finger after another to her

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questioner, she queried: "How much are one and one?" On not receiving an immediate answer, she turned away in disgust, saying audibly, "Two ones!"

Children learn to think through experiences. Their judgment and discrimination develop through matters in which they have a personal interest. Personal interest sharpens the intellect. It is strange that philosophers and educators have for many years pointed out this error in our school process, and still the program of the school remains essentially the same.

## *Methods That Discourage Thought*

It takes time to think. It requires experimentation, seeking for data and waiting for development. The teacher hasn't time for this, and often when she does give the children thought-stimulating experiences, she

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feels obliged to clinch matters by oral or written statements of the thought gained.

Dr. Colin Scott, in his *Social Education* tells the story of a teacher who put some water on the stove and got the children to note the results, securing from them the statement that "heat turns water into steam." This was duly written on the board and in note books. The basin of water was removed and the rising steam was no longer visible. Then someone on coming into the room placed the basin of water in the open window. Immediately the steam appeared again! Why should the children not also have written: "Cold turns water into steam"? The schools are too anxious for results. We dare not trust experience.

"Here is a question that is always asked in examination," cries the teacher. The student is then unable to concentrate his attention

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upon the question because it has been directed to the necessity for knowing.

We have universal compulsory attendance at school, but we have yet to find the way to establish interest in thinking. It is very important to keep curiosity keen during the growing years. This grows naturally through mental inquiry that results in mental satisfactions.

Some workmen were digging a very deep sewer. A passer-by became interested to know why it was done in that particular way and asked one of the workmen. He did not even know what he was digging. He seemed satisfied to put in his time and draw his wage.

A guest asked the maid why slices of raw potato were placed around a potted plant. The maid had no idea. How barren one's life must be not even to care to know what is happening about one!

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The story is told of college students who were unable to recognize certain chemical reactions in the laboratory, and could grasp the meaning only when a description of what they had seen was written out.

In order to meet the demand of the high school, the lower school is quite unable to give the children either opportunity or time for thinking things through. The young children find out very quickly that it is possible for them to succeed by getting what the books say and handing it back to the teachers. This develops reliance upon the book for authority; whereas they should develop the power to seek truth through experience, taking truth only for authority. The ability to wait for data, to hold the mind open and ready to receive new facts, to delay decision and opinion, is the mark of the true thinker.

Learning to read at an early age develops

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the tendency to accept books for authority, often preventing the development of power to recognize the more convincing truths of experience. The danger in our present rapidly moving society is that the little child will be overwhelmed with facts and experiences he is unable to understand. Sometimes I feel that if books were removed entirely from the life of the child until ten years of age or later, it might be the best thing for him.

Children are constantly obliged to analyze problems long before they are ready for such work. There is a tendency at the present time, however, to give children up to about ten or twelve years of age the mechanics rather than the symbols of number. This is certainly a move in the right direction.

Yet in many primary schools we find that teachers are trying to teach little children to analyze problems, and great effort is being

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made to teach them to use figures and signs. This is certainly a great waste and possibly retards the reasoning power. Perhaps the child's mind is so full of his own concerns that adult questions fail to arouse an intensity of consciousness sufficient either for fine reasoning or memory. Many times the symbol is a barrier between the child's mind and the fact. A child may know that one-half of ten is five, but he may not be able to express it in words or symbols. Much of the effort to train children to think consciously may really prevent the growth we desire.

In all thinking, as John Dewey says, there must be a felt need; that is, the child must desire to know. Too often this desire to know is merely the feeling of the necessity for meeting some requirement of the school, and the child's felt need is one of escaping a punishment or receiving a reward, rather than

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mental satisfaction. This is destructive of mental integrity and may bear evil fruit in character. The habit of scheming to gain ends instead of faithfully and intelligently working things through is all too common.

How many children have figured through problems, sometimes almost feverishly, working to get the answer, and when they have turned to the back of the book and found the answer slightly different in appearance from the one they have reached, have experienced no mental disturbance? For instance, if a child gets an answer of 500, but finds the answer is 5, without any consciousness of intellectual insincerity he may say, "Why, of course the answer should be 5," and rub out the two naughts without hesitation. Or, if he gets an answer of 5 and finds the answer is 500, he says, "Why, certainly," and puts on the two naughts with no feeling of insin-

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cerity. This is because he is working on problems which have no personal interest for him. They lack intensity of consciousness. It does not occur to him that from the nature of the problem his answer could not be 5. Nothing in the conditions of the problem as he understands them indicates that his answer must be wrong. Perhaps in our haste to teach analysis, we are preventing real thinking. I have seen many children of ten and eleven struggling to write out the analyses of problems.

G. Stanley Hall pointed out that the time for mechanical work is from about eight to twelve years of age. In other fields than mathematics, however, we find in the school little provision for the development of reasoning power. In trying to teach children the causes of war there has been much wasted energy, and the development of unsound rea-

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soning. They are unable to take a broad, impartial view. Study of the making of constitutions and stories of struggle for political or economic liberty are not adapted to the reasoning powers of the child. All study of war is unprofitable for children. It may develop partisanship and bitterness which not only make for poor citizenship, but interfere with personal development. Children may easily grasp what the book says and give it back to the teacher without adequate reasoning.

A professor in a great university once called upon the high school teachers in his classes to teach the children to reason. He said, "Teach your children to think. They come up here to the university and cannot think." Now, is it not possible that the very requirements for entrance into the university may be the greatest barrier to the development of the thinking desired? The university

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insists upon a certain preparation which will fit in to its scheme of instruction. It demands from the high school preparation to meet a standard of information and skill, yet finds the student, after his entrance, poorly prepared for serious work. In turn the high school, to meet the university demand, insists that certain work be done in the lower school. Many high schools identify memory with thinking, and when children cannot remember what was taught in the elementary school they are judged unprepared. So the artificial standard is carried downward.

The colleges are not guiltless of putting scholasticism ahead of thought. A college student wrote a clever poem. It pleased the professor and delighted the entire class, but the student was marked "failed" because of errors in form. That student never again indulged in originality.

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“If a student has nothing to say,” exclaimed a teacher of English, “but says it well, his work is accepted; but if he presents the finest thought in the world in incomplete form he is counted a failure.”

In contrast is the attitude of the gentleman who once said, “I do not care what my child studies in college, but I do care with whom he studies.” Here was a father who realized the emotional factor in good thinking, in sound scholarship. He knew that the human relation between student and teacher is fundamental for the development of intellectual power, and realized that college is the place where the young should be given the finest association with their fellows under the guidance of inspiring leaders.

If both the high school and the college were more interested in dealing with vital human beings, more interested in helping

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them in *their* thinking than in trying to make them fit into a fixed program, they would find their work fascinating and it would be unnecessary to find fault with the students.

### *Intelligent Methods Foster Intelligence*

It was the president of a great university who said that "the college entrance requirements are the most disastrous obstacle to the development of preparatory schools of the better type."

Suppose the colleges dared open their doors to all young people of eighteen years or older? At once the high school would be set free to give youth the experience necessary for sound thinking. No longer pressed to drill the student in work that "covers the ground" and prepares him only to pass the college entrance requirements, the high school faculty would be chiefly concerned to develop con-

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centration on the thing in hand, and thus develop strength of mental grasp. In fact the high school could devote its energies to providing true mental discipline, and the particular subject studied would not be as important as the power gained in the study.

If there were no requirements for entrance into college, the high school could devote the whole four years to the finest training: to experimentation in science, to the keenest discussions of history, the most open-minded work in literature. Dramatics and creative handwork would be used for individual satisfaction.

The college would then simply accept all normal young people and continue the process of growth, which at this stage would be one of a finer socialization. All the way along the school program would respect social needs. In fact, no human development is un-

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social. All class work should be in the form of discussion, in the elementary school, as well as in the high school and the college.

The adolescent period is the time when the social capacity develops, and the mental grasp strengthens. Young people going through high school and college should come out with real aims and purposes in life, which if socialized would contribute tremendously to the building of a better society. The unprejudiced, open mind is a mind that can be trusted. In trying to make the young accept our view of life, our attitude toward society, we often develop prejudice and a closed mind. If one is not free to reject a theory he cannot be a strong defender of it! A labor leader once exclaimed, "I would have children taught in school in a way to make it impossible for them ever to repudiate the claims of labor." But suppose when these

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children reach maturity the claims of labor are unworthy? We must help the young to think truly now; this is the only assurance of honest thought in the future.

Every subject in the curriculum should be studied, not to prepare for college, not to master the subject, not even to "prepare for life," but rather for the joy of clear thinking, for the development of power, for the establishment of a center of thought and understanding, a love of truth that cannot be shaken by prejudice or greed.

I believe dramatics, community singing, creative handwork, folk dancing and sports should be universal. Studying and working and creating art freely together develop a social attitude which, in turn, strengthens mental grasp. Real thinking requires social relations, the ability to think in action. There should be discussions and research in all

branches of human knowledge. Young people love to think. The mind wants knowledge as the stomach wants food. "The fulfillment of mind is knowledge." Pure intellectual joy should be experienced by every high school and college student. The strongest, finest work of the intellect should be secured in adolescence. Youth should acquire a love for the intellectual life which will grow through the years, and this capacity and desire indicate that the process has been truly educational.

If the high school had no college entrance requirements to meet, the lower school in turn would be relieved from having to meet high school entrance requirements, so that there would be plenty of time for play and for dramatics, dancing, and singing. The child would be unconscious of tasks waiting for him. There would be no thought of the

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possibility of failure, since there would be no external standard to reach, but the present interest would be absorbing and growth would be unselfconscious and steady. He would be alert and open-minded, and full of questions. The particular activities would depend somewhat on the locality, but his whole life from four to fourteen years of age would be that which belongs to wholesome, radiant childhood. The effort of the adult would be to provide for him the environment which would produce the finest intellectual activity. Every effort would be made to have him use his mental endowment to highest capacity. He would learn facts, but these facts would be connected with his experiences and his thinking.

A teacher very wisely allowed two little boys to spend all the time they wished in a "cave" of their own manufacture. Their in-

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terest attracted others, and many valuable social situations developed and much real power, intellectual as well as social, was gained.

Under this freedom the child could learn many of the facts of geography and science through experience. A large part of his day would be spent in creative handwork, which would develop ability to adapt means to ends. Thinking power is weakened by using words or symbols too early, too continuously and too exclusively.

Children should be active in all their learning; in fact, learning is a consequence and accompaniment of activity. Not only do we learn to do by doing, but all learning is through experience. A boy who had had some stimulating experiments in elementary science exclaimed to his mother, "I never dreamed anything could be so wonderful!"

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He was eager to continue the study in college, but after a few months decided on some other course, saying, "It isn't what you think it is!"

A mother once said that her child learned more on a boat trip across the bay, by examining everything in the engine room and asking questions, than he could have learned in a week at school. All such investigation should be encouraged. It is more important for a child under college years to build an automobile or a boat, if these things interest him, than to do months of forced study.

The school must be free to allow the most complete mental activity and satisfaction at the time and in the direction that desire is strong. If permitted rather than urged many young students would be eager to publish a paper or engage in writing themes, keeping records and all sorts of correspondence.

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A little boy who had not been interested to learn to read with his group became fascinated later, and in his excitement over the process, called to those who had already learned, "Aren't you sorry you know how? It is so much fun to learn!"

## VII

### DISCIPLINE

MODERN education is often accused of having no discipline, and conservatives are prone to magnify the need of discipline for childhood and youth. Yet education is committed to the task of studying to know and meet the needs of the growing child, and if discipline is needed for the growing child, we are obliged to supply it.

I am quite willing to say that I believe the child does need discipline. I think he would need it even if he were not going to live to be an adult. Childhood is for childhood; everything should be done to give the child the largest use of his power and provide for him the finest growth. But when the ques-

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tion becomes: "Does the child now, at this moment, need discipline for his growth?" my answer is still "Yes."

### *Two Kinds of Discipline*

I like to think of discipline as having two phases. One, I call the discipline of behavior; the other, mental discipline. Both are necessary, and I believe that we are under obligation to give the child the fullest and finest disciplinary experience.

Again, discipline of behavior may be considered under two heads; one is conformity, and the other, obedience. I believe that both of these are necessary. Conformity is doing as one is told, whether he wills or not. This is necessary for the little child. The young child has no way of getting a conception of his relation to others and to things except by what he is permitted to do. He does not

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know values; he has no basis for judgment; he has little control of impulses; the inhibitory power is not yet developed. It would be cruel indeed to allow a little child to suffer the full consequences of his ignorance and lack of control. He would hardly survive.

A mother proudly explained, "We called Dr. M. because Sue wanted him." Sue was four years old! It is foolish and dangerous to allow a child to make so important a decision.

So let us agree that the child must do as he is told for his own good. The new education has often been accused of having a "do-as-you-please" program. This is absolutely false. The most scientific educational program is that which provides for the child the thing that is really good for him, and insists upon it.

But what is the adult going to require?

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This is a matter of self-control on the part of the adult. He is under obligations to insist upon those things that are really good for the child. "My child prefers to go to Miss L's school, so I entered him there," said a devoted mother, without having the slightest idea whether the school was a place in which the child would flourish. Finding out what these things are requires study. "I allow my children to go to the movies with the children of the neighborhood. I don't know what the pictures are, but they don't seem to do them any harm!" This is too casual. The mother should know that her children are having wholesome experiences.

"You cannot play with Johnnie any more," said an irritated father, and then his child was overwhelmed with sorrow at the loss of his "best friend." On further consideration, however, although the association had not

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been perfectly desirable, a way was found to permit the continuation of the friendship under more wholesome conditions. It requires patience and understanding to be a good parent.

But we must not mistake the values. We must not call conformity obedience. Obedience is quite another matter. Obedience involves a willingness on the part of the child. The child merely conforms when he does what he is told, without willingness on his part; he obeys fully when he wills to do what he is directed to do.

“Jim, run down and fix the furnace,” said a father to his son. “I don’t want to,” replied Jim. “Very well, then,” said the father, “don’t do it.” After a few moments’ deliberation, Jim cheerfully attended to the furnace. That was a courageous and wise parent. The unwise father would have spoken harshly to

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the child, perhaps frightening him into doing the task, and would have thought that he secured obedience. He would probably be obliged to continue to treat the child with "authority."

Too often adults console themselves with the thought that they are getting obedience when they are merely getting conformity.

"My children do as they are told instantly, for they know what to expect if they don't!" exclaimed a masterful father. "Are you sure," queried his friend, "that your children *need* this fear, or is it merely a satisfaction to you?" Not only the children but the mother also showed signs of repression in that family.

## *Changing Conformity to Obedience*

Now conformity is necessary and right, but how shall it be secured? For to be valuable it

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must merge into obedience; the desirable thing is to develop in the child a willingness to coöperate with adult direction.

Many times parents who have used conformity in the early years find that there is no coöperation later on the part of the young. They complain that their children will take advice from anyone else in the world rather than from them. This is a calamity due to the wrong method of securing conformity. The right method requires a very fine and subtle understanding of the young.

“You may do as you like, but I would advise you to do it this way.” “But,” said the child, “I’d rather do it the other way.” The mother was not hurt or offended at the child’s difference of opinion, but cordially coöperated. It requires real character to work in a cheerful way with children who disagree with one.

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A young high school teacher had a rare experience in self-discipline when she co-operated with a group in selecting a play. The children would not be influenced by her opinion and finally gave a less worthy performance than the teacher advised, enjoying the teacher's heartiest coöperation. Later, however, they acknowledged the teacher's superior judgment. It requires the ability for self-effacement on the part of the adult. It demands patience and silence.

In our relations to children all control must be managed so as to develop coöperation or we are lost. Too often the parent not only controls the child on personal authority, but also controls him capriciously. The child has no way of knowing when the father, mother, or teacher is going to say "Yes" or "No," and has no idea of the basis for the decision. "Do it because I tell you," is the spirit of control.

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The adult sometimes flies into a passion at something done to-day, when the same thing done yesterday received no attention. The child is sometimes misunderstood and punished for acts which from his point of view are quite innocent. He grows up with a feeling of uncertainty. He gets the idea that things are as they are because the adult wills it, rather than because of some deeper, underlying reason. Therefore, he tries to change the adult will, thinking in that way to get his desires. He grows up too often in a profound ignorance of any underlying principle for human behavior.

Booth Tarkington's story of *Penrod and Sam* is a fine illustration of this. Penrod and Sam had played with an old horse one rainy Saturday afternoon, having a delightful time. Suddenly they discovered that it was known in the house that they had been play-

ing with the horse. Children are inarticulate. They cannot explain. Penrod and Sam were frightened to death at the thought of what the elders might say, so they scurried to the cellar, cold, wet and hungry. After a time, Penrod's father drew them up into the dining room and gave them each a quarter. This was most amazing. They had done nothing to deserve any reward. They were just as surprised at being commended for their jolly afternoon as they would have been if they had been switched. The reason for this treatment was absolutely inscrutable to them. Naturally, such capricious control cannot develop self-control. All conformity must grow into obedience and develop the finest sort of self-direction.

Often one can observe that a child has been controlled by personal authority or capriciously. His very manner and attitude

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reveal this. He is self-conscious, sometimes in a priggish self-righteous way, sometimes in a furtive, sly, underhanded manner.

Of course, adults, mothers especially, are likely to be changeable, and children learn to “work” their mothers. This is due largely to the fact that mothers have so many objects of attention pressing upon them at the same time. A mother will sometimes say “No” to a child and then, if the child begins to tease or fret or cry, the mother will decide on second thought that it is not very important, anyhow, and will change her decision or perhaps ignore the child’s disobedience. Of course, this develops in the child a feeling of uncertainty. He is never quite sure that his mother means what she says, and often waits for some sign of impatience on her part before responding.

This does not occur so often with the

father, because he is away from the children all day and when he comes home, the mother in her loyalty tries to manage things so that father is not disturbed. Every effort is made to clear the atmosphere for father. The fact that the father speaks rarely and has a more commanding voice often secures a more immediate response, but the response may be largely due to the mother's constant effort to protect him from annoyance. Many men get the idea that they are finer disciplinarians than their wives on this account. If they would analyze the situation, they might see that much of their peace of mind in the home is due to this wonderful loyalty of the mother.

While capriciousness is without excuse, in our effort to be steady we sometimes take ourselves too seriously and go too far to the other extreme. A mother once said with real satis-

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faction, "I never change my mind." Then she followed the statement with this illustration: "My little girl came in to me one day saying, 'Mother, I am going to ask you something, but I don't want you to speak—now, mother, don't say a word! Don't speak!' She was tense and excited, fearing I would answer her in the way she did not wish, and knowing if I once said something I would never change."

I cannot imagine a more deadly thing than living with such an adamant human being. It is like associating with a stone image. Parents should not feel that they are infallible. They should take time to think things over carefully, trying to get the child's point of view before making a decision.

Sometimes an unexpected coöperation with the child will cure ill-temper or disobedience. A child was in a very unhappy state of mind

and showed intolerable manners toward his mother. At first, she was inclined to punish him and then suddenly changed her mind and said to him, "If you like, you may go with me to the city." At once the whole spirit of the child was changed, and many days passed before an occasion arose again in which he showed ill-temper.

Instead of punishing a child for lack of self-control, or for ill-temper, one should direct his attention into other channels and allow him to forget his naughtiness. It should not be impressed upon him by punishment or by much talking. It is not wise to reason too much with children. Many children enjoy being the center of things and so continue a conversation beyond all reason. Silence on the part of the adult will often gain the point when talking is an obstruction.

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Contrary suggestion often occurs in children and may develop into what appears like subnormality. It may become an inhibition which the child cannot overcome. Much of this may be ignored by the parent or the attention diverted. Sometimes, separating the child utterly from others and giving him something interesting to do will cure him of this tendency to resist all control. Contrary suggestion which is not overcome or outgrown often develops impossible situations in adult life. Some people are unable to co-operate in any way with others. Many families have been disrupted by the inability of husband and wife to do any work co-operatively. Some people resent any suggestion and will coöperate with nothing that others have suggested. This indicates arrest of development.

*Self-discipline*

Self-discipline is always finer than being controlled by others. A child wanted watermelons. The mother, feeling unable to supply them at that time, told the boy that he could sell all the figs he wished, and use the money to buy watermelons. In great delight, the child called his chum and they proceeded to sell figs. Nothing was heard of watermelons. Later, when the child again asked for melons, his mother said, "I thought you were going to get melons with your fig money?" "No," said the child, and then with a suppressed sob, continued, "Even if I don't have a single fire-cracker on the 4th of July, I'm going to save my money for a bicycle!" The mother then coöperated with him, finding a way for him to have the bicycle, the watermelon, and the fire-crackers!

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Self-control is always based upon understanding, thoughtfulness and ability to see consequences. Therefore, in getting conformity, adults should be very careful to allow the child the fullest opportunity to see the reason for his act, to suffer whatever consequences are wholesome for him, and to be very careful not to use merely personal or capricious control.

Too often the adult controls the child on personal authority. Personal authority at times is absolutely necessary, but in using this the child must gradually come to feel that the adult is also controlled by conditions, and that he is not merely the victim of adult whims.

“You must not go in swimming to-day, the water is not wholesome.” “You must go to bed at this time, it is not good for you to stay up later.” “You must wear this garment, it

is the most suitable." This implies a reason for the direction, not merely the whim of the adult. "Mother is cross to-day. She says 'No' to everything I ask." This too often is in the mind of the child.

A child was told that he might go on a very much-desired journey. Later the mother discovered that it would be very unwise for him to go. With sincere regret and real apology she told him how sorry she was to be unable to keep her word with him, explaining as fully as possible the reason. The child, having perfect confidence, replied, "That's all right, mother. Of course, I'd like to go, but if you and dad think I'd better not, I won't go!" Another child, on the same occasion, being told that a change of plan was necessary, flew into a temper, exclaiming, "Now, mother, you promised, and you've got to let me go! That's the way you and dad

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are always doing, promising something and then backing out. I tell you I'm going—that's all there is about it!" Control on principle develops coöperation. Capricious and personal control usually develops resistance.

We agree that the child must do as he is told; that conformity is necessary, but must grow into obedience; that a spirit of co-operation must be developed. The fundamental way of securing this coöperation is to coöperate with the child. An adult should never refuse a child's request unless it is impossible or unwholesome to grant it. The child should always feel that there is a reason which also controls the adult. The adult must not only coöperate with the child by granting requests as far as possible, but must coöperate in a deeper way; that is, with his nature. To do this the adult must study the child's nature, giving him the things which

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are necessary for his fullest development. A most disciplinary and creative experience for the parent is that of studying the nature and anticipating the needs of childhood.

A little girl did an errand for a neighbor without hesitation. The neighbor afterwards asked the mother, "Why did your little girl grant my request without running to you first to ask permission?" "She *knew* that I would say yes," said the mother. This is the point—the child must *know* the parent's attitude. This knowledge is attained only through right experience. He must develop a *certainty* that his parents and teachers understand him; that they are reasonable and impersonal in their control. He must have an utter confidence in their good will. Parents should not attribute to the child evil motives, even though he may not always be able to explain. All punishment should be to help the off-

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fender to change his mind. It should never be as a retribution for wrong-doing, nor to satisfy the punisher.

A mother once said to a very rude, irritating child, "I certainly will have to punish you." The child, in curiosity, asked, "What are you going to do?" Later, she remembered that it was the child's birthday, so made him a beautiful cake and in presenting it said, "This is your punishment." With a flush the child cried, "Oh, mother!" Then the mother, with a fear that the child might take advantage, said, "I suppose you will be naughty again so as to receive this kind of punishment." But he replied only by solemnly shaking his head. His mind was completely changed.

It is natural to wish to do right. Henderson says, "The one abiding impulse of the human spirit is toward perfection." We all

desire the thing that seems best at the time. Children's interests are immediate. Many parents and teachers fail to understand that the attraction of the moment often causes children to appear disobedient. A child may wish to do exactly as the parent or teacher has directed, but some immediate attraction makes him forget his intention. This is due to undevelopment rather than a wrong spirit. Parents should know that their children are not designing, underhanded and evil-minded. If these characteristics seem to be present, we may be certain that the children have had evil experiences with adults.

All control must tend toward self-control. But even when children have developed a fine self-control, they often need a more mature and wiser judgment on which to lean. "What dress shall I wear, mother?" "Whatever you like," replies the mother. Then if

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the child chooses the unsuitable thing, she becomes self-conscious when this is realized. The adult should help the child to see why certain things are more desirable than others, and commend or object to decisions without dominating. All conformity must develop into coöperation. The child is a natural beggar. He considers his parents the source of all supply, and also the obstruction to his ends. The bright child does often “work” his parents and parents can afford this at times, though great care should be taken not to develop in the child an underhanded attitude.

In many particulars the parents' mature judgment should sustain the child through his undeveloped condition. They need decisions made for them. “What would you do, mother?” asks the child. Then the mother must tell what she would do and explain her reasons, being very careful to allow the child

absolute freedom of decision. And if the child decides unwisely, the mother should never "rub it in" by being pleased at his discomfiture, or pointing out that he did not follow advice, but should rather help him to bear any unpleasantness bravely, assuring him that everyone learns by making mistakes. While some decisions should be left for children, there are many in which they need the support of an adult interest. This develops the child's confidence, but care should be taken to avoid adult domination. One mother decided that she would not build a house and furnish it until her children were old enough to desire to help take care of it. All parents cannot do this, but it is very important that children should not have too great responsibility for the care of things and should often be protected from such cares.

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### *Burdensome Responsibilities*

Mature judgment involving his fellows should never be required of the child. Much of the student self-government in schools is quite unchildlike. Children may develop a fine self-control which does not involve the judging of others. Children are very personal and should not be expected to render impartial judgments.

A child of twelve, accused of stealing, was brought before a council of high school students. He denied it, but upon being "cross-examined" by the students he finally admitted his guilt. The students then unanimously voted to have him dismissed from the school! One of the council was a child of fourteen—all were undeveloped. Think of the self-righteousness and priggishness developed in that council! The self-con-

scious, egotistical condemning of others—the “holier than thou” spirit—may predominate throughout the lives of those children. It is deplorable to think of human beings punishing one another, but to stimulate children to do it is shocking.

The matter of spending-money for children often becomes a great problem to the parents. The importance of money is unduly magnified. Money is just as necessary for children as food and clothes and sleep, but money should be treated in the same spirit as other necessities. We never think of making a child earn his doctor’s bill, nor his warm winter clothing, nor his food at the table. We do not ask him to furnish his room, but when it comes to having money for sport and pleasure, which are just as important to him, just as necessary for his happiness, we want him to earn that money for the sake of trying

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to teach him its value. This puts altogether too great an emphasis on money. The child should have money for any and all wholesome activities as far as the family is able to provide it. Judgment should be used, and wise control, but there should be no more haggling for spending-money than there is haggling for clothes. Of course, the child is not allowed to destroy or waste or abuse his clothing or the furniture in his room, and he should not be allowed to waste or mis-spend his money. It should be used under the guidance of the parents. After all, it is not a question of having much or little to spend, but of developing confidence and coöperation.

Some parents think that children should begin early to engage in useful tasks for the sake of earning money, or just for the sake of performing tasks that are unpleasant. Children are sometimes pressed into raising

vegetables or chickens in order to learn the value of money and work. They may be forced to keep strict account of all expenditures and receipts in order to learn the profit and loss of business. Such work does not belong to childhood, and may result in a repression the bitterness of which may color the entire life, making it sullen and unsocial. Children should be protected as fully as possible from economic pressure.

Many parents rationalize on their own past, insisting that because of the hard things they endured, they are as fine as they appear. The answer to this is always, "You might be much better if you had not had the unhappy experience."

A father is perfectly able to hire a gardener, but he makes his boys take care of the garden to give them the experience of hard work. He does not realize that creative

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work that is self-prompted and self-directed is perhaps more educational and more disciplinary than taking care of a garden in which there is no interest. The boys may be keenly interested in building a tree house or a raft, which will develop creative power and may be more truly disciplinary than conforming to the father's orders.

## *Mental Discipline*

Mental discipline is quite as important as the discipline for behavior. This is the discipline which develops strength and power through concentrating or enduring for ends which are desirable or necessary.

We often think that children are being disciplined mentally when they are held to their task by parental authority or the demands of the school, when the subject itself should hold the mind. We think mathematics

and language are disciplinary, and often make children study them because they do not like to do so. "You ought to study Latin because you do not like it," said the teacher. This is a very stupid reason for doing anything, but neither is it a good reason for not doing it. The question is not whether one likes it, but whether it is needed. If one desires the ends which the knowledge of Latin will serve, then one should make a determined effort to get that knowledge.

To work for a desired or necessary end, even when the work is not interesting, is disciplinary; but to work only because of external pressure is weakening. Work that is delightful is just as disciplinary as work that is disagreeable. Discipline does not lie in the work itself, but rather in the attitude of the mind, in the pull which the work has for the mind.

## *Discipline*

“Oh, I want my boy to have the joy I had in studying Greek,” cries a fond father. “You enjoyed your Greek?” “Yes, indeed, and I wouldn’t exchange that experience for anything in the world!” “But suppose your boy does not love Greek, but enjoys botany or literature, are you willing for him to be disciplined through these?” “No, indeed,” replies the father, “my boy must have the joy of knowing Greek!”

“Do some strenuous or difficult thing every day and you will find yourself growing strong and able,” said the great psychologist. But I would not do this if I did not trust the wisdom of the psychologist and desire the promised strength. Making myself do this for ends that to me are desirable is a very different thing from making someone else do it. No one can ever be truly disciplined by another. One may persuade another to engage in dis-

ciplinary activity, but true discipline is always self-discipline.

The child needs mental discipline. Education must see that he has it in full measure. This means that we must supply the things that interest the child. When the child is interested to know or do, he will concentrate to the utmost of his ability, and thus be most perfectly disciplined. One can always recognize when a child has been truly disciplined. There is an expression of satisfaction and joy after such an experience. Too often the "discipline" the school furnishes leaves the child in the attitude of—"Well, that's over. I'm glad to be through."

We dare not enslave our children's minds by making them work for grades and marks and promotions. Working to escape punishment or to secure a reward, without interest in the subject, is destructive of character and

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mental integrity. All subjects are disciplinary in the measure that they hold the mind. And we might add, nearly all school work *is* interesting if presented in the right way and at the right time.

There are enough things which are important and valuable and which the child loves to do to give him the discipline necessary to develop the strongest, finest character. Creative handwork is in the highest sense disciplinary. It is impersonal and the child soon learns to yield his personal caprice or whim to the law inherent in the material. He wants to saw the board straight, so he obeys the law of the saw. If he can have the fullest experience in creative work throughout the growing years, he will gradually come into a consciousness of law which he gladly obeys and with which he coöperates.

It is the right of every child to have this

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sort of impersonal control which will develop in him the spirit of joyful obedience to law. He accepts the universe. He gladly coöperates with evolutionary forces for his own highest development, and that of others. In the highest sense, the new education is more disciplinary than the old conservative idea of making children work merely because the adult thinks it is good for them to work, making them suffer for the sake of suffering. All systems of rewards or punishments are intrusions. The work itself is sufficient reward and affords the highest discipline.

## VIII

### CAN MORALS BE TAUGHT?

THE school has always claimed its chief purpose to be the development of a fine moral sense, a good character. But in spite of this claim, we note that pupils are always promoted on mental attainment and achievement. Many people of splendid morals have been refused graduation.

It is universally acknowledged that the little child is neither moral nor immoral, but rather unmoral, but there is a question as to what process he should have in order to develop in him a moral consciousness. The schools are often criticized because there is no place on the program for teaching morals. The teachers reply that the whole day's ex-

periences are moral. The children have to come to school on time, keeping their agreement; they have to behave themselves in school, minding their own business; they have to prepare their work before reciting their lessons; and they are trained not to cheat in examinations. But morals are deeper than merely going through the motions of right behavior. It is quite possible for children to do all of these things required by the school, acting under authority, without being influenced for good; in fact, the influence may be altogether bad. Studying the nature of childhood will help us to detect right or wrong influences.

Morals have to do with one's relation to others. Since the little child necessarily judges everything from self as the center, it is perfectly natural for him to want to possess everything that attracts him. The whole

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world is his and he joyfully takes possession. The idea of sharing develops slowly and the thought of self-realization through renunciation is very late in developing. Some adults think a child should be taught very early to distinguish "mine" from "thine," and many little ones have suffered repression to the point of injury in the parents' attempt to force this conception too early.

A child of two years accompanying his father to a neighbor's house immediately took possession of an attractive toy. When it was time to go the father was annoyed because the child held fast to the toy, wishing to take it away. The hostess, smiling, said, "Let him take it." Then, to the father, she continued, "He is too young to know that it is not his. You may return it later when his interest has waned."

We take children altogether too seriously

when considering their limitations and lack of control, often fearing hereditary evil tendencies when the problem is one of adjustment to surroundings.

A little boy was handling silver coins that had been left on the table. He put them in his pocket merely to enjoy hearing them jingle as he walked about. Presently he heard one of the elders inquiring about the money, and remembering that he had been told never to touch money and fearing to be caught in possession, he ran outside and hid the coins under a stone. After much searching and questioning, the coins were found and the child was treated severely. His parents thought this showed a criminal tendency! The child should not have been afraid of his parents. The memory of former severity made him inarticulate.

Oppenheim says, "Children inherit by ex-

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ample." If parents were sincere, considerate and fair with one another and with the children, and if teachers were always direct, simple and human in their treatment of children, we should not find so many undesirable qualities in children which we are so ready to refer to "heredity." The child could not explain why he hid the coins. Years afterward he did explain, and the parents learned better, but in the meantime the child suffered unnecessarily.

We do not take children half seriously enough in providing for them the conditions which will insure even unfolding. We think this or that experience may be allowed if it does not harm them very much.

## *Immoral Training*

Dewey says that a moral influence is one that moves us in the right direction and an

immoral influence is one that moves us in the wrong direction. Much of the moral teaching is really about morals, and may be immoral in itself. Too much preaching, too much exhortation to be honest and unselfish, too much explanation and analysis of behavior repels children. The never failing attitude of good will and fair play is developed through wholesome experiences. It is a growth rather than the result of direct teaching.

We should not try to *make* children good; provide the right conditions and they are good. Even religious training may be immoral, especially when it develops a feeling of separation from others, or a spirit of criticism of others. Parents and teachers want their children to be sincere, yet studying or working to please the adult without interest is fundamentally insincere. "I do not care

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*why my children study if they will only get their lessons,” said a mother. She should have said, “I care more to have my children keenly interested in their work than for all the marks the school may give!”*

Adults often attribute evil design to behavior that is quite innocent from the child’s point of view. The principal of a school, walking through the playground, was struck by a flying snow ball. He was shocked at the implied insult and sharply called the offender to account. Years afterward when he understood children better, he wrote a letter of apology to the now grown man, who replied, “I am glad you wrote that letter. I have had a feeling of bitterness and resentment toward you all these years, because of the injustice done me that day. My mind is now relieved and I thank you.”

The aim of the school and the home should

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be to provide an environment whose moving force will be in the right direction. This right direction is secured when children live their lives in spontaneous sincerity. The children should care more for the thing they are studying or doing than any adult can possibly care. The child should have the fullest opportunity for wholesome self-expression and should be largely free from external direction and external demands. Too many demands develop a tendency to falsehood or misrepresentation in self-defense.

I believe that assigning lessons to the elementary school child to be done at home is immoral; that is, it moves him in the wrong direction. The child may be perfectly willing to get the lesson at the time it is assigned. He loves his teacher, is happy, and willingly agrees to prepare some special work, perhaps an arithmetic lesson. He goes home proudly

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with his books under his arm, fully intending to keep his agreement with his teacher.

But the child is a reacting organism. He responds to the immediate environment. When he reaches his home, he puts his books on the table and enters the home life. This is perfectly normal and natural, just as it should be. The home is interesting, things are going on which are often educational. He forgets all about his promise and his books until bedtime. Suddenly, it occurs to him that he has not got his lesson. Then begins an argument with his mother. His mother thinks he should go to bed, but he insists that he must get his lesson. The experience of arguing with his mother about work assigned by the school moves him in the wrong direction. It is immoral. If his mother insists, he goes to bed with a guilty feeling which moves him in the wrong direction; to stay up is likewise

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bad for him. His mother may do the work for him, and he is detected, perhaps, because his mother does not do it right. A consciousness of wrong-doing weakens him. He learns that it is for his interest to appear to know when he does not know. He wants the teacher to think he has done the work. All this is immoral.

I suppose there is no greater influence for evil in our school system than that of assigning home work to the undeveloped child and making demands of him.

Our grading-marking-promoting system is also fundamentally immoral. It develops double motives which strike at the very center of power, preventing unity and mental integrity and interfering with nervous co-ordination. There is much yet to be learned of the effect of double motives on health. The time may come when we will feel that it

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is as wrong to repress or humiliate a child or make him self-conscious, to subject him to experiences which develop double motives, as it is to starve him or cripple him physically.

A weak person is never a very moral person. Real balance and integration are necessary for a fine moral character. Here again we find that much of the work of the primary school is in violation of the order of the development of the nervous system. Learning to read and write at an early age violates this order, as also does severe specialization or acceleration. How may we hope to develop strong moral character, depending on normal coördination of the nervous system, when we violate it in the early years?

There is also another reason for postponing the use of books until a later stage. The use of books at an early age develops the tendency to accept words for conceptions, instead

of experience. Wrong conceptions, no doubt, are responsible for much immorality. True conceptions always come through experiences. The deeper real meanings emerge in living and acting, not in merely reading about things. This lack of experience dulls the imagination, preventing the true understanding which is the basis of all the finer moral relations.

One may even live in a world of words, symbols with little or no meaning. It is easy to talk about truth and courage and justice and democracy, but really to live up to the principles our words express would be literally impossible for many of us. The early use of books may develop an unsocial attitude. The child finds entertainment in books when he should be playing with others, developing ability to adjust. He often sits in a corner in an unwholesome position, with inadequate

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light, living in a different world which may make it very difficult for him to live with others. This is often self-deceptive. The child thinks he understands something because he has read about it, when perhaps he has not thought it through at all.

A little girl who was considered "smart" in arithmetic because she could work problems in the book with ease and apparent understanding, was asked how many cords in a pile of wood in the yard. She had not the slightest idea how to attack the problem. She had lived in a world of words.

Mathematics is taught immorally when it does not result in the intellectual power and joy which is always the result of clear thinking and understanding. Too often an aversion to mathematics is developed. The consciousness of an external demand often interferes with concentration, destroying intel-

lectual satisfaction. This moves one away from clear thinking and is therefore immoral. This may also occur when the work is not adapted to the stage of development or is too abstract. Children should be conscious of an inner desire to know, and experience real intellectual joy in learning. Too much emphasis is placed upon the study of mathematics, especially in the elementary school. More experience and less teaching of numbers are necessary to be truly moral.

Geography and history may be real sources of immorality if taught so that a critical, unfriendly attitude toward other nations or people is developed. Children should not get the idea that the people of other countries are "queer" folks quite different from Americans, but rather that they are human beings worthy of the deepest respect, differing only in habits and customs. In a geog-

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raphy class studying Mexico, the children got the idea that all Mexicans are ignorant and uncultivated and most of the men highwaymen.

History classes may be stirred by the study of war so that hate becomes really active and they are ready to "kill Yankees," or a feeling of hostility toward other nations or people is developed. A young teacher who taught the American Revolution with great enthusiasm was appalled by hearing one of her pupils exclaim, "I just hate the English!" No doubt the study of the Great War in our schools will have many immoral results.

Children should never be taught about wars. That war occurred is sufficient for them to know. The study of history should help us find the way to avoid the mistakes of our fathers.

*Developing the Moral Attitude*

For a fine moral character more than strength is needed. There should be knowledge, discrimination, and judgment. How are discrimination and judgment developed? Surely not merely through learning facts and reciting lessons, getting what the books say and giving it back to the teacher. Creative handwork and open discussion of topics are really fundamental in developing discrimination and judgment.

Experience in adapting means to ends, not only in creative work in material things but also in social life, is also essential. Many children with a very high intelligence quotient find difficulty in their moral and social relations. Their self-consciousness may make them unsocial and critical, thus preventing their attaining any true conception of human

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relations. Experience is absolutely necessary for this. The child who has been denied the freest, fullest association with his fellows can never really understand the rights of others. A little boy enjoying the prestige of being considered above the average mentally was critical of his school because the boys would not play with him. He had become so conscious of superiority he could not understand fair play.

In fundamental conceptions of number, the child does not wait for the teacher to tell him whether his answer is right or wrong. He has the data before him and is his own judge. In all creative work this is also true. In fact, there is no other court of decision. The teacher may make suggestions and criticize, but in the last analysis, in all creative work the child himself is the supreme judge. The standard is not set by the teacher, but is

the child's own desire and purpose. The more work the young may have in which they themselves are the directors and judges, the more certain we are that the foundation of a fine moral character is being laid.

We must not only have a perfectly integrated organism, splendid strength, and co-ordination and ability to discriminate and judge, but must also develop fine ideals or sensitiveness of feeling. One strong enough to hold a position of advantage, with power to correct certain evils, may be perfectly conscious that the evils exist, yet have no disposition to act. He may not *care*. Indifference and failure to act may be due to the separation of the emotional and intellectual life. The normal impulse to act has been weakened. It is the work of education to preserve and strengthen this impulse, but our system of external goals and standards tends to de-

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stroy the inner necessity by substituting the system of outer suggestion and reward.

Moral failure is not usually due to ignorance, but to weakness. The individual knows he should not take the bribe or forge the check. He sees the right, but is unable to concentrate his attention upon it long enough to insure right action. The finest concentration is developed through deepest interest. Here again we find education failing to recognize interest as fundamental in the development of moral character. The disposition to act is all-important in the growth of character.

High ideals are also essential. How do ideals grow? It seems to me that ideals develop through attaining one's ends. When the desired result is reached, one is conscious of power and inner satisfaction, but immediately also there opens up before one improve-

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ments to be made or new work to be undertaken. If this spirit of correction and improvement can be developed in a social atmosphere in which coöperation with one's fellows develops a consciousness of interdependence, then we have the growth of sensitiveness to others' feelings and others' rights, which is absolutely necessary.

True moral teaching develops a consciousness of oneness. The study of history, literature and geography should be a moving power for uniting mankind, breaking down prejudices and establishing a fundamental good will which increases with the years.

## IX

### RELIGION AND THE CHILD

THE question is often asked, "What do you do about religious instruction?" There is a growing sentiment at the present time in favor of "religious education." Religion cannot really be taught; it is an attitude which grows.

Just as in the case of morals, religious instruction is largely about religion rather than particularly religious. When it develops fear, it is positively immoral and irreligious. In one of Whittier's poems the story is told of the minister's little daughter who had heard her father preach about the Judgment Day, and the wrath of God. On the way home, the little girl in speaking of God to her father

said, "Oh, I fear him and I try to love him too, but I wish he were kind and loving and gentle as you!" This filled the minister with shame that he had so belied his loving Father.

The little child is always very credulous. He believes anything, everything. G. Stanley Hall said that this wonder-loving nature of the child, this ability to believe in many gods, spirits and fairies may be normal and even necessary for him, for through that he may develop the power to become a true and strong worshiper. This wonder-loving period may be compared to the tadpole's tail, which seems to be of no value, but really is a source of strength to the growing frog.

The little child, perhaps, needs to live in a world of make-believe, or a world of mystery. Perhaps it is all right for him to believe in a spirit inhabiting the wood, the wind and

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the storm; but however this may be, he should be carefully protected from any thought of a power above and beyond him which is capable of punishing or crushing him. Yet many adults seeking to "guide" the child point out to him that God expects this or that of him and that God will not accept flimsy excuses.

A man once asked a modern teacher if she had no system of rewards and punishments. "Certainly not!" was the reply. "But," continued the gentleman, "don't you think God has?" "Then," returned the teacher, "if God has, I need not."

## *The Religious Impulse*

Under right guidance childish credulity becomes faith. A Sunday school teacher told the children that a falsehood gave them a "black heart," but that prayer for forgive-

ness would change it back. Two children were playing when the little girl spoke an untruth. "You have a black heart!" cried her brother. The child dropped her head a moment, then, lifting it triumphantly, replied, "I haven't; I asked God to forgive me!"

The child should not be made conscious of sin. Altogether too much is made of sin and punishment in religious teaching. A story is told of some children in India, who, having no idea of sin, tried very hard to do something that might be called sin in order that they might experience the joy of forgiveness pointed out to them by the missionary. They felt that sinning would admit them to the missionary's group. The emphasis should be placed upon the joy of a fine life, the privilege of a high spiritual consciousness. Troward said that one's prayer should constantly be: "O Lord, give me more of Thy-

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self." To desire to be filled with the Spirit and to learn how to receive it is the right of every soul.

Man is too apt to meddle; he is too anxious to make others do right. This, of course, is an egotistical self-consciousness very far from a true religious spirit. In our zeal to "save souls" we may be anything but religious. Sidney Lanier pointed out that those who make others do right save in giving facts or advice which may be accepted or rejected, commit prostitution on the soul! Only when by rewards and punishments is meant the inner satisfaction of right doing and the troubled spirit in wrong doing should we permit these results to follow the action of the child.

Care should be taken to protect the child from a too sensitive, weakening conscience. A child of Puritan heritage was sent to a very

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liberal school in the hope of his outgrowing or overcoming his "New England conscience." The questions that were too often on his lips were: "Did I do that right?" "Is that the way it should be done?" Or, "I am afraid I'll make a mistake. I wonder if it ought to be done this way." The mother was quite satisfied when her repressed child developed enough confidence in himself to engage in a fight!

To be in harmony with universal forces, to become conscious of the power within, is a marvelous experience that is the right of every human being. Care should be taken with the young to prevent arrest of development, to prevent fear, resulting in a warped inhibiting self-consciousness. Gradually to grow into a consciousness of one's self as a part of the universal forces is beautiful, but

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to become conscious of one's self as a weak, limited "worm of the earth" is shocking.

## *Reverent Teaching*

To become "consciously pious" is the worst sort of snobbery, worse than that based on birth, nation, knowledge, or position; and when we develop in the child such consciousness it is likely to make a hypocrite of him—"the worst thing," Froebel says, "that can be made of the image of God."

Anxious to avoid such consequences, some parents seek to keep the word God from their children entirely. This is impossible, since he is likely to hear it used in varying tones. He naturally asks: "Who made me?" and "Who is God?" and "Where is He?"

Surely we may tell the child that God is love. Every child has some conception of the

meaning of love. Though his true understanding of man's relation to the Creator is a matter of years of growth, experience and study, it is possible to give a child the idea that good, lovely, beautiful thoughts and feelings are from God. Of course, he cannot understand "principle," "force," "power," but he might get a conception of good being in him and in everything and everybody, and that this good did make him and continues to help him to grow; that this good is always here, filling his and everybody's hearts with kindness. He can learn that when we are mean and full of hate we have driven out the good that is an ever-present source of strength. This may help him to grow into the consciousness of the indwelling spirit, and to know that while God is not a person, He is still very personal, a power that can be experienced in one's own life.

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A child's interpretation of so-called religious teaching is largely a misinterpretation, and he often grows up with the idea of an anthropomorphic god who is merely a big man off on a throne somewhere, who may or may not be good to him. This is probably the worst thing that can come to a little child. He feels so helpless, so utterly unprotected. The thought of this dire being ready to mete out unthinkable punishment fills him with a nameless fear, very far from a religious feeling, and adults often use his credulity to control him. This negative teaching may have a deterring effect on the impulses of the young, but the price is too great.

The child should be helped to live a sincere, frank, open life, and this is probably as near to religion as he can come in the early stages of his development. He should have the Bible stories in such a way as to develop a

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real love for them and a respect for spiritual things that will give him the keenest joy in trying to apply the teachings of Jesus to his own life problems. He should learn that things are not true merely because they are in the Bible, but are in the Bible because they are fundamentally true.

If parents and teachers are not satisfied with the teaching in the Sunday School, they might attend and teach classes. All adults should attend church and Sunday school, if for no other reason than to know what is being taught. If the more spiritually developed people withdraw from the church, how may it ever hope to fulfill its high mission?

The form of a church service is of real value to the child. Not that he understands the meaning, but the dramatic aspect is interesting and holds his imagination. All religious dogma, however, should be kept from

him. His mind is not ready to accept creeds or doctrines. We might have a happier world if adults had less to do with doctrines and creeds and developed a deeper, more constant faith. "Oh, if I could only have the faith I had in childhood," cried a woman in despair. "I used to believe absolutely, but now I have no faith." If she had had the right sort of trust as a child, it would have grown with her, becoming stronger, more precious and helpful, and would now be an adult faith.

Everything should be done to preserve the child's trust and confidence. The main thing for the little child is to develop the right attitude toward his fellows. This requires the fullest, freest association with children of his own age. The experience of adjusting develops the power to adjust.

The child is not ready for the adult conception of his relation to society. This is a

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matter of growth. He should live in such a simple, sincere way as eventually to develop the idea that his relation to God is always expressed in love for his fellow men and his love of his fellow men indicates his relation to the Divine. Too often our "love of God" makes us quite intolerant and critical of our fellows.

### *Religious Growth*

If the child can have the proper discipline through creative work, and if arrest of development does not occur, he should gradually grow in a confidence in himself, in his fellows and in the universe. As his mind becomes socialized, he is keen to coöperate with his fellows in the producing of a higher form of society. He grows in this thing we call love, the essence of which is giving; his religion will be one of devoting himself utterly to causes and objects of his affection,

and this affection will grow until it takes the type of the socialized or Christ-like mind.

True self-consciousness is infinitely reverent—it is spiritual. This reverence is not shown merely in one's attitude toward religious buildings or books, nor in the tone of voice in speaking of religion, but in a sensitiveness for the rights and feelings of others, in a respect for all life. Wrong self-consciousness may be either arrogant or self-abasing. The endeavor to force others to accept our "articles of faith," the certainty that our "calling and election is sure" but that others are on the road to perdition, indicate a wrong self-consciousness; as also does the feeling that man is unworthy, altogether vain and wicked and not really worth the Father's notice. True spiritual consciousness rejoices in the presence of an infinite love, a love that includes all life. It is a consciousness that

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reaches out with perfect confidence and joy toward the finer, higher life that is man's by right of his divine essence.

One-sided intellectuality may result in a very distorted development of the religious impulse. It creates a critical attitude toward one's fellows, the attitude of a pharisee, a consciousness of superiority. The true religious attitude is one which recognizes the indwelling spirit and is humbly thankful for that presence, gladly coöperating with it and with others in whom the same indwelling spirit is recognized. "My spirit bears witness with thy Spirit that we are the children of God!"

The true religious impulse results in a consciousness of oneness with mankind, and oneness with the universe. Man has always been divine. He should become conscious of this divinity and in this consciousness gladly ac-

cept the responsibility of his exalted nature. In becoming conscious of one's own high destiny, one also recognizes the same high destiny in everyone of his fellow men. This spirit is creative and in the best sense, perhaps, uncritical; at least, never condemning. It means a profound understanding, the kind which Jesus had. "He that hath seen Me hath seen the Father." "The kingdom of heaven is within." May not man hope to grow in this consciousness until full realization of identity with the Divine is reached? Surely if man could have a normal development from birth to maturity, he must eventually attain this plane of being, full of sympathy and love; then there could be no war nor prejudice.

It is natural for the child to *get*; it is normal for the adult to *give*. Perhaps one of the reasons that the adult is so full of the war

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spirit is because he is arrested in his development, and this arrest may be due to our effort to try to force the child to think and act and feel like an adult instead of living on the child plane when he is a child. Education should see to it that every child has the environment through which to outgrow the child attitude and come into the adult form which is the Christ type. Surely this aim and this high vision are not too great. When education respects the order of the development of the nervous system, preventing any possible arrest; when it provides the fullest opportunity for the finest mental expression and preserves the sincerity and joy of the spirit, we may hope that man will come into his own.

“It doth not yet appear what we shall be.” Society has developed physically and intellectually, but we are still children spirit-

ually. In our emotional lives we are still narrow, selfish, personal, undeveloped. We spring instantly to our own defense, and are often so cautious that we act on the defensive before there is the slightest sign of danger. In our fear that our children will not succeed in the struggle of life, we inhibit and condition them in such a way as to prevent true success. Education must provide for the fullest development of the emotional life.

Life, and life more abundant, is ours for the taking. This does not mean we should teach religious dogma to the little child. It means we should merely let him live sincerely, frankly, the child life. He should be saved from creeds and doctrines. He should be helped to adjust his differences with his fellows in the finest way. He should be helped to *grow* in unselfishness.

When the adolescent period appears, he is

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ready for the most marvelous sacrifices and self-effacement. He is willing to give himself utterly for causes. This is a wonderful time in the development of the youth. It is the time of great spiritual awakenings. It is a great pity that this power and the beautiful spirit of service which youth has should so often, on entrance into the business world, be changed into the hard self-seeking attitude of the commercialized materialistic mind. Youth with its chivalry and heroism and desire to right wrongs is made callous and indifferent by the constant sight of undeserved suffering and hardship and injustice, and by the fact which presses home to him more and more keenly as he grows older that he must "look out for himself" in this "struggle for existence" or be lost. Is education doing anything to save him from this?

A leading educator has said, "By some in-

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exorable, inevitable law, all the things that are made eventually find their way into the hands of the educated class. Therefore, be educated." What a betrayal! One should be educated not only that he may live a fuller life, but that his contribution to society may be larger and more perfect. Instead of demanding higher salary or greater honor because of one's schooling, one should feel that he owes more to society because of this; also, one who has had this privilege has greater resources for his pleasure and satisfaction, and so might well accept less compensation.

Every normal young person should have the experience of the association, instruction, and inspiration which the college can give during these years. The college years are fully as important for balance, poise and the development of ideals as the earlier period. One good reason for giving every young per-

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son the college experience, provided of course that the colleges are centers of inspiration, is that he may have suggestion and guidance along the line of the awakenings at this time, and not run the risk of losing the force of the inspiration by economic pressure and the undesirable attractions of the business world.

If we could provide right conditions of growth, surely we might hope for great changes in society in a few generations. The materialism and commercialism of our industrial and economic life is due to arrested development. Surely a way must be found for industry to be conducted in a less materialistic, selfish way. Youth will accept this challenge, but education must encourage youth. It must open the way.

“Be ye transformed by the renewing of your mind.” This means that man shall for-

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ever and forever be able to re-form his life by getting a new view, a new vision. No one should ever feel that it is too late to transform his life—a new purpose, a new hope, renews the mind and transforms the body. This is the right of every human being. Then old age will have no terror. Failure will never be recognized. All shall enter into the fullness of the stature and rejoice in the divine consciousness.

## X

### WHAT ABOUT SEX?

SINCE sex is in the world education must ever be confronted with its problems, though in an effort to appear unconscious of sex many people refuse to discuss it and try to make it appear that matters of sex are far removed from their experience.

A vice commission reports the evil conditions in a great city, but makes no suggestion as to a remedy. Most people are inclined to think "while human nature is as it is, we will have to endure what we cannot repress." Punishing the offender seems the only path.

Sex is here. What are we going to do about it? Why should this tremendous power for good be directed into evil channels? Are we

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going to be satisfied with deplored conditions, thanking God we are not "that kind of people," punishing and ostracizing; or shall we face the issue and try to find a way to control this power for race preservation? The young people of to-day are seeking truth. They need our sympathy, understanding, and confidence. We dare not fail them!

### *The Parents' Part*

It is the right of every child to be well born. This means first that the father and mother must have reached maturity. Fortunately, early marriages are not common these days. Another condition is that the parents must love one another. It seems to me that all of the arguments of eugenics can never dispense with what I consider the fundamental condition for parenthood. That is love.

Then these young people who are mature and love one another must be legally married. We may have sympathy for misguided unmarried parents, and certainly society should not wreak its vengeance upon the defenseless child; but every child has a right to be born of legitimate marriage. It seems to me that a young woman who desires motherhood so strongly as to be willing to subject her child to the unhappy experience of illegitimate birth is unworthy of motherhood. True, many unmarried women have a finer maternal instinct than some who are legitimate mothers; but adopting children will furnish the fullest satisfaction, and there are always children needing maternal care. I repeat, every child has the right to legitimate parents!

Furthermore, I believe that these legitimate parents must desire children. It is a

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great tragedy to come unwelcome into this world. Many mothers have testified that they never really desired children, but were "reconciled" when the children came. The parents who have undesired children lose the larger blessing of parenthood. Other things being equal, every child should bring so much blessing that the very fact of his presence should make the parents better.

It has been well said that motherhood should rank with the learned professions. Every adult who has charge of children should study the development of the child. It is shocking to think of mothers and nurse girls who have never given an hour's study to this tremendous subject. It is not a question that can ever be really settled. But the necessity for constantly studying the nature of growth, watching the process with sympathetic understanding, and constantly modi-

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fying the environment to secure the desired reaction, may well stimulate the highest intellectual activity of the adult, providing for him the finest educational experience.

To become the parents of a fine human specimen is a most laudable ambition, and to provide the right conditions of growth, the greatest possible privilege. We do not want sickly, sentimental glorification of childhood, but every parent in rearing children should experience the joy of the most exacting scientific, creative occupation. The nine months of expectancy should be a most precious time in the life of every mother and father. The greatest privilege that nature has bestowed upon us is that of parenthood.

Of course the years of babyhood and early childhood are years for self-control and self-restraint on the part of parents. Mothers sometimes speak of "giving up" so many

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years of their lives to the care of their children. But they should rather consider these years of watching unfolding intelligence and the development of the beautiful body the best in their lives.

However, it costs money to rear children and many people are controlling the birth rate for economic reasons. Young people delay marriage or postpone parenthood because they think they cannot properly support a family. Of course it is better to have a few well-born and well-cared-for children than to have many who cannot have proper nurture, but other things being equal four or six children in a family are much more fortunately situated than one or two.

When education becomes the positive force for the building of a better world, it will go into the whole question of economics and see to it that there is the fullest, freest oppor-

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tunity for children to be well born and well reared. Meanwhile, I say to every young man and woman past twenty-five years of age who love each other, are sound and strong physically and possess reasonable intelligence, to marry and have a family even though the material wherewithal seems meager. If we dared be simple, the financial burden would not be so heavy. The environment for fine growth may be better provided, even in a hut, by a father and mother who love each other, and who love and understand childhood, than by people of great means who turn their children over to servants.

## *The Sex Instinct in Children*

In the early years, we have strong individualistic impulses which have for their end the good of the self, perhaps making the young child appear more selfish than the

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adult might wish; later, there is the stirring of the impulse which we call sex. Here the thought is turned from self to that of others. The flowering of the sex impulse is love, marriage, parenthood and perhaps the highest development of which the human being is capable. If love is the law of life, surely this budding impulse should command deepest respect. If all the great work of the world has been stimulated largely through the love impulse, why should not this whole question be considered of the most profound importance?

Childish affections, however, should be permitted to develop unforced. Too often parents mistake self-love for love of their children. They absorb them, make demands of them, control them—not for the good of the children, but for their own satisfaction. “We ought to love our parents because they have done so much for us,” said a little girl.

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This sentiment had been suggested to her by a self-righteous mother. Children will love their parents if the parents are lovable, but parenthood itself is sufficient reward.

Children should also love their teachers, but not in a sentimental, undermining way; all of their relations with their elders should be frankly affectionate. Teachers like parents should be lovable.

The little child is unconscious of sex and should be preserved from that consciousness as long as possible. The body should be treated frankly and all of the child's normal curiosity should be satisfied. The child should be told the facts about the mystery of life. Children are frankly interested in the body and all its functions. They should be protected from vulgar suggestions, but there should never be the slightest self-consciousness or shrinking from any normal contem-

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plation of any part of the body. Many mothers develop in their daughters a most inhibiting self-consciousness in an effort to train them to be "modest." No doubt, much of the infelicity in married life is due to false modesty so acquired. The highly sexed child should not be constantly reproved and inhibited; but the freest, most wholesome association with the opposite sex should be provided.

Sex-consciousness is often forced in little boys and girls who play together by adults calling their attention to the attraction. "Jane is your little sweetheart, isn't she?" "Are you going to marry her when you grow up?" "Oh, I know you are in love with Johnnie; you'd rather play with him than anyone else!" Such remarks are often heard. One boy went to his mother in tears saying, "Mother, all the boys say that Ann is my

girl! She isn't, is she, mother?" The mother replied, "Why, yes, you do like Ann and she likes you. It is very nice for you to play together and you need never be afraid of loving her. Go right on having a good time with Ann. Pay no attention to the boys. It is just as fine for you to like Ann as it is for you to like the boys, and you know you like to play with them also."

While sex-consciousness should never be encouraged, children must be given knowledge of simple facts. The mother is the natural source of information; if the mother does not discharge her duty, then the father should do so. If the father and mother both fail, then it is the business of the teacher.

The best path to sex knowledge is through nature study. The relation of the stamen and pistil of the flower may easily be understood; then the fertilization of the egg, and finally

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conception in the human being. Children must have this information at the right time and in the right way. If this is not accomplished, they will get the information at the wrong time in the wrong way; but get it they will.

Teachers have a large responsibility. The teacher must know whether the children have the right knowledge, and, if not, must give it. A teacher who is respected and trusted by the group should be chosen to give the information, preferably a woman teacher for a group of girls, and a respected and trusted man teacher for a group of boys. The teaching should be free from sentimentality and should be given in a straight-forward, scientific manner. Great care should be taken to maintain the proper atmosphere. Some facetious girl in the group making a joke as the class passes out may undermine the finest in-

struction. It is very important that all instruction have the finest, most serious association. Individual instruction is probably the safer method.

The selective breeding of plants and animals is a most interesting and profitable study. Perhaps through understanding and ideals the time may come when it will be impossible for a fine young man or woman to love a mate who is unworthy of parenthood. In the minds of many, class and race distinctions are so strong as to make intermarriage unthinkable. When the children are allowed to grow normally, developing the finest social consciousness, the feeling of responsibility to the race, to society, will be strong enough to prevent ill-advised unions.

Information is not the only safeguard. Sex tragedies do not often occur through mere lack of knowledge, but more often through

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lack of ideals and power of control. It is important that children shall know the facts; it is perhaps even more important that they should be strong in nervous power to resist temptation when it comes.

But if the order of the development of the nervous system is violated by putting the little child at reading and writing at too early an age, or subjecting him to specialization or acceleration, can we hope for strength sufficient in all cases to resist temptation? Without doubt the conditions of growth which the home and school have provided are largely responsible for the sex irregularities of the young.

## *Co-education*

Balanced growth requires that all schools be co-educational. The very law of life itself is attraction. If this is true in inanimate things, how much more in the higher forms

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of life, and the very highest attraction is that between the sexes. During the growing years, when arrest of development or uneven development so easily occurs, should we not insist that a balanced attraction be provided? It is true that there is an attraction between boys and also between girls, but it is not the balanced attraction which occurs between those of opposite sex.

There are many arguments in favor of sex segregation in schools during the adolescent period, but I feel that this is the very time when co-education is most essential. During these years of rapid and uneven growth, balanced attraction is fundamental. Often there are sex tragedies in the segregated schools, and that sort of perversion is inimical to health and the welfare of society.

If John and Mary do not pay as much attention to geometry or history as they should

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because of their interest in one another, that becomes a problem for the teacher, but in no case should the attraction be scorned or inhibited. It should merely be controlled. Love is educational. It is very important for the young people to be attracted by one another and live through it. It is much better for young people to love often than not to have the experience at all, but it needs no special encouragement. When young men and women study and recite together, when they enter into discussions, when they rub elbows in the class-room and laboratory, they are often attracted and the attraction may be too absorbing at times; but meeting daily under all sorts of conditions soon disillusion them. Meanwhile they develop a respect for one another's intellect which is very wholesome. Men have always talked down to women. Association in high school and college will

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help to correct this form of sex-consciousness.

The high school seems to ignore largely the educational value of the social life of youth. Instead of assigning longer lessons on Friday evening to interfere with their free time, no lessons at all should be given on Friday. Young people should go home Friday to enjoy the week-end without any interference from the school. Home-work is of doubtful value at any age. Even in high school and college the school day is sufficient for concentrated intellectual activity, leaving the evenings for social and other self-prompted occupations.

If the new point of view of education were really practiced, that is if the school program were really life-giving, the teachers would not have long papers to pore over out of school hours. Instead they could plan wholesome social activities for the young, and they

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would be free to participate in such functions. Many a teacher would renew her youth and prolong her life if she could enter into the social life of youth; and if she were not burdened with the false standard of the school she could develop and maintain a buoyancy and freshness of life and personality that would make the young people desire her presence.

The transient attractions of youth are very subtle and may not be treated lightly; neither may they be intruded upon, even by adult sympathy. "Puppy love" is humorous only to the adult. You may know that Tom's love for Sue is not very deep, and that he will outgrow it shortly, but it cannot be treated lightly while it is serious to Tom. To realize this requires an understanding and sympathy which is a rare accomplishment, but should be possessed by every teacher and parent. Par-

ents often smile furtively or joke the boy or girl when they speak of one of the other sex. This usually prevents confidence and throws the young upon their own resources. The wise mother receives all confidences cordially, invites the friend to her dinner table and does everything to keep the young people natural and free from self-consciousness. When the attraction ceases and another develops, there should be no questions asked, and no unpleasant remarks made. We emphasize sex altogether too much. There is so much more to marriage and companionship than sex. If men and women were accustomed from childhood to work together without self-consciousness, there would be little time or desire for sex irregularities.

Every young person should learn how to transmute sex energy into intellectual and spiritual power. This is most easily accom-

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plished through skill in creative arts. Here is another reason for providing an unlimited amount of creative handwork throughout the school life. The child who goes to the shop every day, whether to make kite-sticks or anything else which interests him, is gaining a great power. The utter concentration of the mind and body led by strong desire in creative work is the best condition for normal growth and control of the sex life.

To be able to plan and execute one's plans is a powerful protection from the danger of being overwhelmed by any surging sex impulse. Boys and girls should work together in the shop; should play together on the playground; should dance together and sing together, as well as have the fullest experience in dramatics.

Creative work is of the utmost importance in helping the young to transmute the sex

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impulse into intellectual and spiritual power. In creative work, the spirit leads and the mind and body are fully coöperating. This causes the sex impulse to be diffused through the system, giving life and vigor to the work in hand, and preventing any dangerous congestion. The concentration of the mind upon creative activity always develops the finest sex control. Creative work is a fundamental condition to normal integration and coördination of the nervous system.

It is the aimless life lacking creative activity in which sex problems develop. The sordid story of sex perversion is a story of arrested development. The vain, selfish, idle person is usually a storm center for sex problems of every sort. Tragedies of the divorce courts, the red-light district, the white slave traffic, all the sorrows and horrors of perversion of the sex impulse, indicate a fail-

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ure of education to foster individual growth.

Children can be taught that true love makes no selfish demands; its law is giving, not getting. True love always seeks the good of the loved one, never mere self-satisfaction. Such love can never turn to hate; only self-love betrays.

A sense of possession is too large a part of marriage. "My wife, my dog, my gun," was in the mind of the ancient huntsman. While the modern man does not use these words, too often the same thought possesses him. In these days, the wife also is often guilty of the feeling of ownership and control. Much of this is due to economics and economic independence of women will help, but education has a great work to do in providing right conditions of growth for all children that the sex impulse may be controlled and the highest expression of real love be realized.

When difficulties come, each one magnifies his own devotion and sacrifice, and minimizes the worth of the other. The cry too often is: "I have been true and loving, but the other is false and unworthy." In speaking of the mate, the thought is: Can love act like that? We should rather ask ourselves: Am I loving? The real reward in love is *loving*, not in being loved, though that also is precious. In moments of disappointment, if one could hold fast to the thing in the other that first attracted, many unhappy thoughts might be prevented. The *reality* in the mate was the attraction—we should hold fast to that thought. "Guard thy heart with all diligence, for out of *it* are the issues of life."

Everyone should learn to control *thought*. If young people could learn that their own thought is really the greatest source of harm, and develop the power to hold fast to good

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thoughts only, much unhappiness would be avoided.

By thus beginning at the source young people should be helped to control the sex life until proper maturity and balance have been attained. Creative activity throughout the growing years, sincerity and unconsciousness of self, frank and happy associations with the opposite sex, the development of ideals and power of control, with scientific instruction —all these should guide the young through the period of the rapid, uneven development of adolescence.

## XI

### SOCIAL DEVELOPMENT

“**I**T is not good for man to live alone.”

This, I think, refers to man's relation to man, as well as to marriage. The nature of man is so profoundly social that it is impossible for a normal individual to live alone. Stories are told of the terrible suffering of lonely ranchmen on the plains of the West. Many wives of ranchmen have become insane because of the loneliness and monotony of their lives. It is said that in China the extreme penalty is that of solitary confinement until mental balance is destroyed.

No man can live unto himself. His life is inextricably bound up in the lives of others. Take a baby into a group and if another in-

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fant is present, the children will begin at once to call to one another. Children on the streets have their signals, regardless of the adult world. They are constantly reacting to one another. Man is fundamentally individualistic; that is, he cares for himself and others because they are his; but he is also fundamentally social. The social impulse develops later and should grow stronger with the years.

But arrest of development occurs easily. The love of the mate and the young is but an extension of the love of self which may be the necessary step in the development of the social consciousness. "I am interested in social conditions because they have an influence on my child's welfare," explains a progressive mother. One of the most valid reasons for woman's entry into political life is that it is her right and her responsibility to

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use whatever influence she may have to control conditions for the welfare of her children.

### *Social Aims*

For its own preservation society must provide for an intelligent citizenship. It is the undeveloped person that throws the bomb. If we would have peaceful evolution instead of violent revolution, we must see to it that provision is made for even development for every child. The ills of society are largely the results of lack of control, selfishness and greed, or lack of ability to understand. In a democracy, it is absolutely necessary for every individual to be given the right conditions of growth to insure trustworthy citizens.

But society has a deeper responsibility than self-preservation. It owes to all of the young conditions of growth which will not only in-

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sure to them ability to earn a living, but will provide the conditions for abundance of life. This is education's supreme business.

All the quarrels between capital and labor are due to the individualism of undevelopment. We should not condemn the individual profiteer, whether capitalist or laborer; we should rather refer his limitation to the fact that he did not have the right conditions of growth. Profiteering occurs wherever one person uses another for selfish rather than mutual ends. This happens in the family, when parents use their children selfishly, or husbands and wives use one another for selfish ends. Teachers often use pupils for other ends than the pupils' good. All of this is profiteering, and may be quite as reprehensible as in "big business."

Race prejudice and religious antagonism are due to arrested development. Why should

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we ever try to convert others to our view? We should rather be concerned to discover the truth. A preacher once said, "One of my sons was decorated in the war for valiant service; one of my sons was indicted for resisting the draft. I am equally proud of them both. Each followed the light as God gave him to see it." Intolerance is the mark of the closed, unsocial mind.

If education could succeed in avoiding arrest of development, so that a generation could come into the social attitude, it would undoubtedly be the greatest force in preventing war that has ever been known. Of course, all war, in the last analysis, is caused by economic conditions, but these unjust economic conditions continue because of arrest of development. Our inability to perceive the injustice and to remove it is due to wrong education.

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True patriotism is love of country, which is primarily concerned with making one's country lovable. This can never be done by developing a consciousness of separation from other countries or by criticism of them. Children should develop a true patriotism through a consciousness of unity—love and understanding of all nations. True internationalism does not over-criticize or repudiate one's own country. To love one's own flag, to be loyal to one's own government, is the first step toward the larger socialized international mind.

It is easier to follow a person than a principle. Following a person may indicate the beginning of the social impulse, but following a principle is quite impersonal. Many follow the person of Jesus, but deny his principles. Some people are quite able to follow a principle as long as faith in the leader is strong, but if that faith is destroyed, they

often repudiate the principle. "If Christianity is what is represented by these people, I want none of it." "See the harm religion has done!" We constantly hear principles condemned because of individual weakness. The truly socialized mind is able to see *through* individual limitation and hold to the underlying principle. We are sometimes unwilling to vote for a measure which we really desire because we dislike the man introducing it.

Many are arrested in their development on the individualistic plane. They love their own wives or husbands, their own children, but cannot include the neighborhood nor the community. This love, no doubt, rests on the sense of ownership. It is largely self-love. Such persons are kind and generous to their own, but hard and selfish toward outsiders. All family and neighborhood feuds or an-

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tagonisms are due to lack of social development. Some enlightened individuals go a little farther and are willing to include in their affection the tribe or nation, but few have developed so far as to become lovers of their kind. This is the flowering of the social impulse, the development of the consciousness of the oneness of mankind.

Many people think that righteousness has been attained when each individual has been given his rights. True righteousness goes a step further and identifies the self with his neighbor, and the neighbor is *any* other human being. Throughout history there have been individuals who have attained this height. Perhaps this, the Christ type, indicates to us the normal stature. To achieve such growth requires profound understanding of one's fellows and sympathy with them; it means rising above state, or nation,

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or kindred bonds, and becoming conscious of the deeper human relation.

The socialized mind is impersonal. To many it is still impossible to work for a cause which may not appear to offer personal advantage. Their first thought on the presentation of a public measure is: What will it do to my business? How will it affect me personally? Many elderly people feel that they cannot help an educational reform because their children are grown up. Some people will not plant trees because they will not live to enjoy them. "I have always had enough, I am comfortable, why should I make myself uncomfortable thinking of the unhappiness of others?" said a lady whose interest in the unfortunate was solicited. The story of wars when fully understood will be one of individual greed. The socialized mind is unselfish. It works for the general good, knowing

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that no individual good can be real unless it is also for the social welfare.

The race is one. We belong to one another and we cannot escape our responsibility. The individualist who seeks only his own good ultimately finds that his highest good lies in his consciousness of his oneness with the race; therefore, serving his fellows is seeking his own good. The socialist who imagines he can work for the good of society without regarding the individual finds that social good depends upon the highest good being attained for every individual. The highest individuality is attained through losing one's self in the service of others. The highest social welfare is attained through providing the greatest good for every individual. These apparent opposites are merely two sides of the same idea. The over-individualized person who longs for "self-realization" crying out

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against social conventions, soon discovers that he is quite undeveloped, very selfish, and that his true individuality is developed only in forgetting himself and his rights, and devoting himself utterly to the social good. "He that would save his life must lose it for my sake." He finds himself and attains self-realization only in service of the highest order.

The social attitude is expressed in helping individuals or groups such as the home for cripples, boys' clubs, or orphans' homes, in feeding the hungry and clothing the naked; but it requires a deeper insight and a larger faith to work for a cause whose fruition may not be realized for thousands of years. Nearly all preventive measures are more difficult to establish than measures of relief. We lack imagination; we must be confronted with actual suffering before we respond.

Jesus had the vision of a socialized society,

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but knew that centuries must pass ere it could be realized. Still He clung to His vision. This is the true social mind. "It doth not yet appear what we shall be," but I cannot help feeling that if education could do its full part in the social development of the child, meeting his needs truly throughout the growing years, society might hope to reach a much higher plane in the not distant future.

When Paul said, "Woe is me if I preach not the Gospel," he must have had a consciousness of his oneness with mankind, which gave him zeal to share with others the blessed vision which had come to him.

Reformers are not to be pitied. They are having the best time in the world, responding in imagination to the great leaders who have gone before. The vision of a larger good compensates for present ostracism and suffering, and in this devotion to a cause which lures

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them, even in suffering for it they find the greatest joy and development.

It is of the greatest importance that education provide the conditions which will develop a social consciousness. No individual may count himself perfect if any part of the organism is imperfect or diseased. This same law holds for the social body. Society can never feel that it is perfect so long as a single individual member is denied equality of opportunity with all other members to attain his highest good. We need not think our children are safe because we provide fully for every need. No child can develop into the finest human product as long as one child lacks opportunity.

“I send my child to a private school, and therefore am not interested in the public schools.” One should rather say, “I want my child to have the best opportunity, therefore

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I will never cease my efforts until the finest conditions of growth are provided for every child."

### *The Group Impulse*

The child reacts first to his parents in the home, but very soon begins to react to the group. Unhappy is the mother who endeavors to force her child to dress or behave out of harmony with the fashion set by the group. Many children have suffered because they were dressed so much out of fashion as to make them self-conscious. Parents who go in for food fads or dress reforms should not force their children into too great non-conformity with their group. The suffering caused may result later in a repudiation of the idea.

Nothing in the world is so cruel as ostracism. When one feels that he has no friends, he is on the verge of insanity. The child who

is not allowed to do as the group does is soon ignored by that group. "But, mother," exclaimed a little boy, "if I don't go then they won't invite me next time!" "If I have to come home at nine o'clock," complained a little girl, "I'd rather not go at all! I don't want to leave before the refreshments are served—that's when we have most fun!"

A mother may be quite willing to refuse an invitation for her child, but she can never endure to have him not invited. If mothers wish their children to have long hours of sleep and to avoid evening entertainments, they should get the parents of the neighborhood together and plan to give only afternoon functions, so that all the children of the group may also keep early hours.

The teacher who metes out punishment against the general judgment of the group

will find that her victim is being martyred rather than really punished. He has the group with him. A martyr is always a very heroic figure. He may suffer physical pain, even death, but he knows his cause is just and he rejoices in his power to adhere to his principle. "Teacher's pet" is always an unenviable, pitiful figure. No child should ever suffer this, and no teacher can afford to have one.

Education must care for this tremendous impulse and use it for the good of the individual and society. It is through this social impulse that man comes into his godlike stature. It is the fundamental condition of true understanding. When Jesus said to the woman, "Neither do I condemn thee," it was because He understood. True understanding brings no condemnation.

*Anti-social Education*

Some of our school practices have tended to strengthen individualism and selfishness. Our grading-marking school system is unjust because it does not meet every child's need, but sets a standard which every child must meet. Justice demands that every child shall be provided with conditions under which he may attain his highest development. Yet the first grade requires a certain amount of reading, writing and arithmetic in order to be promoted to the second grade. One child finds it interesting and grows and glows in a favorable atmosphere. Another child is not interested in symbols, but in things—the stones and strings with which his pockets bulge. Yet these things which interest him are confiscated and he is urged to pay attention! He soon finds himself in an unfavorable atmosphere. The child who suc-

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ceeds thinks it is because he is superior. The child who fails thinks he is inferior. Neither is able to see that the demands are such that one in the very nature of things, due to previous conditions or interests for which he is not responsible, is doomed to inevitable failure; while the other, sometimes without real effort, may be successful.

The school should *meet* the demands of the nature of childhood, not make demands. Any school system in which one child may fail while another succeeds is unjust, undemocratic, uneducational. True success is measured by the effort and joy which are experienced by the worker, not by external results, and the school must fix conditions so that every child puts forth his best effort, and therefore every child succeeds. The best effort is always secured when the interest or desire is greatest.

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We have all experienced the injustice of the grading-marking system which has been administered in the name of justice. Since conceptions come through experience, is it any wonder that we are unable to perceive the fundamental injustice of social conditions? Education must so provide for growth that whole generations may grow into the normal adult stature, the socialized mind! This will be accomplished when all schools, public and private, devote themselves unreservedly to the task of providing right conditions of growth for every child.

Certain work is required of children for promotion. The children become conscious of this and so are made to think of themselves in comparison with others, and they also become too conscious of how they are progressing.

A visitor said to a group of children in a

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modern school: "You are all working hard to get on, aren't you?" The children looked at her in astonishment. "Get on?" What did she mean? They were working hard because they enjoyed the work and desired the results, but they had never thought of "getting on." The visitor, seeing their mystification, modified her question: "You want to succeed, don't you?" Again the children were astonished. Succeed? What does that mean? Of course, they want to do what they are doing, but what is it to succeed? They were utterly unconscious of any external standard or end expected of them, which they might or might not reach. They were completely absorbed in doing the thing in hand, and that was enough. That was true success.

The socialized mind is always the open mind. It waits for data before reaching a judgment. It is never opinionated. It ques-

tions to find out what is true rather than support a preconceived opinion. It takes truth *for* authority instead of truth *on* authority. Questioning children to see if they know develops a tendency to try to find an acceptable answer. Questioning children to help them to *see* develops a tendency to try to discover what is true. Studying lessons from books and reciting to the teacher does not develop the habit of inquiry, but contributes to the characteristic habit of the closed mind; that is, taking truth on authority.

We are told that the average person cannot entertain a new view of life after thirty-five years of age. Surely there must be some way of avoiding this early crystallization! Even though physical growth has ceased, we must find a way to preserve a growing mind. This is education's problem.

On every committee there is usually at

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least one person who maintains silence except to object or condemn. He has nothing constructive to suggest and can only voice objections. On many committees there is but one who really works—the rest are mere “decoration.” The socialized mind is always co-operative and creative, never negative. Many people are unable to coöperate. They meet every suggestion by some reason why it should *not* be done. The one-sided intellect is frequently critical rather than creative. This is doubtless due to the narrow, individualistic school process from kindergarten through to the highest degree. All true learning is socializing; education should provide for the fullest coöperation with others, and the preservation of the open mind.

Domination is another indication of arrested growth. All teachers and parents should use the motto: “Direction without

domination; liberty without license." Our schools too often foster selfish individualism. The relation of the student to the teacher is in a narrow way social, but one needs the socializing influence of free association with one's peers. Children's responsibilities should be to one another. Much has been done these days to develop what is known as a socialized recitation. The social element, however, has often been destroyed by having the students mark one another on their contributions. This makes for self-consciousness. Self-consciousness is the greatest obstruction to the development of the socialized mind. One should lose oneself in the work. To be too conscious of self in work is individualizing, whereas true education is a socializing process.

When we reach the high school, we find the fundamental conditions of growth for

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the adolescent are social. A social experience is largely self-prompted and should also be one which may be self-abandoned. Often children are given opportunities for the development of self-prompted group work, which is highly social. Children should grow in a consciousness that they cannot attain their ends without the coöperation of their fellows. Emerson said, "My intelligence is improved by my friendship."

But it is quite futile to exhort young people to become socially minded when we have provided an individualizing experience all the way along. It is possible for a student to go through high school as a star pupil, passing high grades in every subject and to go on through college getting a Phi Beta Kappa and a Ph.D., without really caring what his fellow students have done, or in any way de-

veloping an interdependent spirit. He feels that his success is due to his own prowess. He looks somewhat pityingly upon the supposedly inferior minds with which he is associated. They are of no real interest to him; he feels perfectly independent of them.

The examination system is one of the worst of the individualizing influences. Each student is obliged to concentrate his attention upon his own progress as seen through the eyes of the teacher. In our grading-marking-promoting system great pressure is brought to bear upon the child to make him struggle to succeed. This consciousness of meeting demands, and of either succeeding or failing, is exceedingly individualizing. How may we ever hope to attain the full stature of adult man—the Christ type—when our school program is a constant obstruction to such growth?

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### *Socializing Methods*

The time must come when the main effort of the school will be to provide a program which will be socializing in all of its aspects.

The playground is always social if care is taken that every child is included in the game. Too often in the kindergarten and primary schools, attention is given the more developed child. Many shy, undeveloped children long to lead in the game, but the teacher does not notice, and they are often disappointed.

In higher institutions of course all the extra-curricular activities are social, and these, in large measure, constitute the saving grace of many of our colleges. Students plunge into these activities, and in this way develop a social attitude in spite of the individualizing process of the classroom.

Some subjects, such as dramatics, are essentially social. Every student should participate in dramatics throughout his school life. Too often only the more gifted children take part in such work, leaving the self-conscious, retiring ones to become more so.

Folk dancing is another fundamentally social activity. The constant change of partners, the objectiveness of the whole process is altogether socializing. The conventions of society, if strictly observed, are often a source of inhibiting self-consciousness, and many children suffer in learning to dance; but in folk dancing all of the desired experiences are secured without self-consciousness.

The position in the folk dance is always wholesome; the costume is never suggestive. The dance is musical, rhythmic and artistic. When education becomes a means for making better people, the folk dance will be intro-

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duced in every school throughout the country, and will continue on through high school and college. In fact, the popularity of the objectionable modern dance is, perhaps, due to the failure of education to introduce something wholesome and to develop the right ideals in social life. Groups for folk dancing should be organized in every community. The parents must dance and there should be frequent gatherings of old and young. Afternoon parties could be given for the children which the mothers might often attend. It is a beautiful thing to see people from eight to eighty dancing together.

Those who have engaged in folk dancing for some time become conscious of the establishment of a center to which all parts of the body become harmoniously related. This is genuine physical poise.

The folk dance is also one of the finest

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means of protection from undesirable sex impulses. If boys and girls have associated freely with one another, dancing in a wholesome way, they are not likely to be unduly affected by the presence of the other sex.

Creative handwork, properly conducted, is another socializing activity. Here even young children learn to depend upon one another, to work together for common ends, and creative work is stimulated by a social motive.

The problem which now confronts education is to find a way to socialize such work as mathematics, science, history and literature. One step in this direction is to make no external demands of the students, but to have every class conducted in the form of a discussion. If there were no "recitations," but ample time allowed for study and for discussion with instructors and classmates, new life would be given to the dullest subject.

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This method, of course, would be more expensive because it requires smaller groups, but there is plenty of money for its adoption if it is demanded by the public. As soon as society is convinced as to the meaning of the development of the child, and education's responsibility to growth, money will be found to supply enough teachers so that all the work of the school may be conducted in an informal human way.

In the end the proper social atmosphere must be provided, for the fundamental condition of growth is social. The all inclusive art, the one comprehensive art, is that of human relations. This art cannot be acquired save in experience with others.

## XII

### A SCHOOL PROGRAM

**T**O sum it all up, the first question is:  
What do we want in education?

We want growth, we want the finest physical development, the keenest mental activity, the most sincere and unselfconscious emotional life.

The next question is: How may these ends be secured?

The particular method used by each individual parent or teacher will be determined by his knowledge of the nature of childhood, and his ability to recognize the signs of wholesome growth; but a few general conclusions are possible.

If parents could know in advance that

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their children would not live to be twelve years of age, what would they do with them to-day at the age of eight? With no thoughts of the future, what are the present needs for children under ten? But even with the thought of the future in mind, we should be obliged to concentrate on securing the utmost good for to-day, for the best preparation for to-morrow is a *well-spent to-day*. The best preparation for the stress and strain of adult life is fine coördination, integration, sound health, keen intelligence, and eager joy and confidence. These should be the present objectives of the school.

Yet there can never be a final, finished program; the youngest teacher may find a better way.

All method is determined by two factors: one, the aim, and the other the nature of the material. This is true in trimming a hat,

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making a dress, cooking a meal, building a house or running an empire.

If education is life, it follows that the school program must be life-giving, to the body, mind, and spirit. The questions, then, that the school must ask are these: What are the needs of the body? What are the needs of the mind? What are the needs of the spirit? This division is merely for convenience. We must think of the child always as a unit organism, reacting to the environment which we provide. As I have said before, no one knows exactly what the needs of childhood are and no one is able to supply a perfect environment suited to these needs. But the question is ever before us pressing for an answer.

### *A Platform*

If the schools were to consider the needs of the child from the physical point of view and

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to try sincerely to meet these needs, it would mean a complete change in our educational system.

Let us consider first the elementary grades.

1. All desks would be removed from school rooms; chairs and tables at which the children might work should be supplied. Children need room in which to move about.

2. No teacher should have more than twenty children on her register. This would require money, but there is plenty of money for anything the people really want. When we went into war we found the money for that purpose. We have money for cut glass, silver, furs, and establishments. When we really want children to grow rightly, the money will be found to provide the conditions and equipment.

3. Reading and writing and all formal work would be postponed until the ninth or

tenth year. From the mental point of view, the work of the school that is trying to meet the needs of the mind must respect the order of development in the nervous system, since the nervous system correlates all mental and spiritual activity. Reading at an early age is not only bad for the nervous system, but often develops an unsocial attitude. Children should be associating with other children rather than with the imaginary characters in a book. They sometimes come to depend on this pseudo-intellectual experience, which may weaken the value of real experience. They live in a world of words instead of realities. They depend upon the book rather than experience in forming judgments; they try to remember what the book said, rather than to observe critically. This is the cause of much cloudy thinking.

4. An infinite amount of materials

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through which the children can express themselves freely would be provided. Creative hand work properly conducted is absolutely necessary if we are to have a life-giving school program. It engages the simultaneous activity of the entire organism, thus supplying the finest condition for the coordination of the nervous system. It develops discrimination and judgment, and it preserves the sincerity and spontaneity of the emotional life.

5. No child would be accelerated, nor would he be subjected to specialization. Even though he might desire to do work belonging to a later stage or engage in highly specialized activity, the school must direct his attention to more suitable work if it is true to its aim of meeting the present needs. There are enough wholesome activities adapted to each stage of development to oc-

cupy all the time of a child without danger of acceleration or specialization. Precocious children should be given more work; that is, their path should be broadened, but they should not be grouped with older children just because they "can do the work." Much of the work in the primary schools is a severe form of specialization at the present time.

6. Knowledge and skill would not be over-emphasized; the chief concern would be to secure interest, spontaneity, intellectual joy, and mental grasp. Every effort would be made to prevent self-consciousness and to preserve the integrity of the intellect and the unity of being. This is preserved when a child studies because he wants to know. "The spirit shall lead you into all knowledge." Henderson is right, the source of power is in the emotions. The child must love his study and work

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as he does play. External demands, external rewards, tend to destroy this integrity. Children work naturally from a single motive. Great care must be taken to prevent the intrusion of double motives which develop insincerity. I have no doubt that self-consciousness and fear develop false motives, weaken the character, dull the keen edge of thinking and interfere with normal coördination of the nervous system. Thus we see that the main need of the child is spiritual. The important thing for the little child is to satisfy an inner need in a wholesome way. His work should be as largely self-directed and self-prompted as possible. The reaction of the child to the material is more important than external results. If the child has aims and purposes, and attains those with resulting satisfaction, the teacher may know that he has had an educational experience.

7. There should be no recitations. Every class should be a discussion of the subject in hand, worked out in projects or merely enjoyed as a discussion.

However, I do not believe in what is known as sugar-coated methods. When the child needs drill to develop accuracy or special attention in order to acquire skill, it should be given in a perfectly frank, sincere way. If it is worth while knowing when Washington was born, it should be learned as a fact; if it is desirable to learn the multiplication tables, this should be accomplished. The method should be direct and sincere, and the child's response will be satisfactory. The child should never be conscious of failure, however, in case he is unable to accomplish the work other children may do, or to master the mechanics of number or history. There should be little resort to rhymes,

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jingles, and songs to teach facts of history or geography. If ever used, these should be considered mere devices for fixing mechanical matter, rather than a method of teaching.

8. No lessons should be assigned, no burden from the school should enter the home. Children should never feel that it is necessary to "make up" school work in case of absence. Since education is life, life is also education, and the experiences out of school may be fully as educational as anything the school may offer. The children should be unconscious of any pressure from the school.

9. There should be no examinations, no grading and no failures to be "promoted." No child, I repeat, should ever be conscious of failure.

Enough has surely been said to indicate a decided variance between the actual needs of

the child and the requirements of the present grading-marking system.

It is obvious that such simple yet radical departures from custom would require changes in the standards governing progression from grammar school to high school and from high school to college. Earlier chapters have touched on the advisability of such changes, and it only remains to say definitely that this seems the satisfactory solution of the problem.

We are coming to see that society owes to the young guidance and control, instruction, association, and inspiration from birth until physical growth is completed. We agree that the lower school should be the process which ministers to the development of the child, while the high school ministers to the development of youth and the college provides for the all-round development of young adults.

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The novelty is in reversing the relation of these institutions as shown by entrance requirements. Instead of the high school and college making demands of the lower school, the work of each year would determine the next step, the upper school work being a continuation or an outgrowth of previous work. The lower school would then make demands which the high school must meet, and the high school would make demands of the college. This would make the work of the instructors highly creative, giving them the truest satisfaction. It would mean that the elementary school would minister to the all-round development of the child, that everything in the school program would be controlled and designed to meet the peculiar needs of this period. And when childhood was over, the door would be open into the high school. The high school would take

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these youths as they are, and provide for them the continued socializing process of intellectual activity in finest association with one another, in every way wholesome for the now rapidly unfolding organism.

Under such a system the college should be happy to open its doors to all young people of eighteen years, for this would make it possible for the elementary and secondary schools to concentrate upon development of qualities which would bring to the college a finer human product.

## *Unfettered Progress*

Let us follow the plan from the beginning. If the high school were free to concentrate its attention on the stage of development known as youth, then the lower school would be free to concentrate its attention upon the development of the child. Children

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would then be given work suited to their need, calling forth the most wholesome mental activity, preserving unselfconsciousness and ministering to the finest physical coordination.

Much experimentation, creative work and getting conceptions through experience could be given. The little child would then have time to wonder and time to dream. He would not be put at the use of symbols too early. He would be allowed to think in the natural way, through experience, the source of all conceptions. At this time, when development is so rapid, it is most important for the young child to assimilate his experiences rather than to be given too many facts. In the interests of all-round development he would not even learn to read until at least the ninth year, and he would not use figures, the symbols of number, until that age. But he would gain the

fullest experience in fundamental conceptions of number by using numbers without figures, by weighing things, counting, comparing and estimating.

There would be plenty of time for him to get the finest conceptions of nature's forces. He could live out of doors largely and take time to experiment and find out about all the things that interest him. Care would be taken to provide for physical development and sincere emotional life. The school hours should be short for children under ten, and much time be given to free play.

When we come to consider the subjects for their attention, I submit first of all that all children need music. It is necessary for their welfare. There have been more tears and disrupted homes and injured nervous systems through the study of music than almost any other subject, and yet, music is life-giving.

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It is truly "organic"; that is, it ministers to the nervous system, stimulates mental activity, and supplies a vital need of the emotions. It meets a need of the unit organism.

Music is of the ear, not of the eye. Children should be sung to first by their parents or teachers, and encouraged to join in the singing. They should have all sorts of singing games and rhythmic expression. The child may go to the instrument and pick out a tune by ear, the teacher assisting him, perhaps, but guided by his ear. When he discovers that he can play a tune which he can already sing, he is delighted with this consciousness of power, and the instrument becomes a means of self-expression. If parents and teachers could be patient enough to allow the child to discover that the instrument is in reality a means of expressing the self,

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we should have infinitely more music in the world. Later, the child may be introduced to the notes and the key-board, but the early experience in music should be that of hearing and producing beautiful sound.

Dancing and singing games and dramatics are part of the general musical experience. Children love to hear poetry, and will soon be able to recite it, if care is taken not to force it upon them in any way. Poetry might be included in the musical program.

All children need handwork. All sorts of materials should be provided: clay, sand, blocks, tools, paints, scissors, and direction should wait for the child's desire for help. The presence of material is suggestive, work in progress is always infectious. One of the finest experiences for little children is to enter a room in which work is in progress. They very readily and almost immediately

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become a part of the social situation, uniting their efforts with others, or working individually.

One of the most valuable results of creative handwork in the school is its overflow into the home. Children beg to take home material on which to work. Mothers testify that the home problem is infinitely simplified by the work of the school, suggesting occupation for leisure time. All homes should supply abundant materials for this creative activity.

All children need nature. Our cities are a great criticism of education. If education lived up to its opportunity, that is, if it were really the means of producing a better world, society would be so organized that all children would grow up out of doors, in the fields, in the country. The little child needs nature, however, not merely for the sake of

knowledge, the acquisition of facts, but rather to develop an attitude, the scientific attitude. He is full of wonder. This wonder should never be destroyed. Too much questioning by the adult, too much teaching, may check this interest.

To gallop to the gully to see what the rain did last night, there to find miniature river systems, mountains and valleys, is very thrilling to children under ten. It is marvelous to listen to sounds with one's eyes closed, to look into the sky and detect colors, to peer into six square inches of grass to see how many living, crawling creatures are there. Then to wonder where the tadpole's tail goes and which legs come first, to watch the buds bursting, to acquire a tree or a vine which one is keen to protect from vandal hands, to wade the brooks, to paddle in the water, to enjoy and experience all of the things out of

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doors—all this is highly educational for younger and also for older children.

Children often declare that they “hate nature,” but this is because they have had “nature study”; they have been taught too much, and the teacher has felt obliged to cover certain ground. A teacher from the country suggested to her class in a city school that they all go to visit a neighboring museum. The children were quite indifferent, some making real objections. “Why don’t you want to go?” asked the teacher. “Huh!” exclaimed one child, “you’ll make us write about it when we get back.” The study of nature had become a task! Many children have developed a permanent distaste for learning because of such unhappy association.

Children need stories to help the imagination and enlarge their experience. Care

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should be taken to give them wholesome stories, adapted to their stage of development. Stories may be informational or merely entertaining. Both are important and necessary. Children may listen too much, however, and sometimes gifted teachers allow too much of the school work to be a process of pouring in. The moving picture is a more vivid form of story telling, but it also may be unwholesome if it is too exciting or used too frequently.

Languages should be used and in using will be learned. While a language is not to be studied children might easily be induced to use some other language than their own conversationally, a practice which may well begin in the kindergarten and continue throughout the entire school life.

At the age of nine or ten years, the children would learn to read and write and to use figures. The singing games would grow

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into folk dances. Nature would gradually become general or elementary science. The stories would now take the form of stories of history, literature or geography, which children would read and enjoy, the teacher embellishing the reading by maps or pictures.

Much of the handwork and dramatics would grow out of some social study. As they grew older, more attention would be given to technique in the arts, dancing and singing. This attention to technique, however, should never develop a critical power, which tends to inhibit expression. The fundamental conceptions of numbers which are given to the little child would now become work in the mechanics of number and applied arithmetic.

At fourteen years of age children have reached youth and require a different process. If as children their program has been life-giving, they are now ready for that of youth,

but the school is under obligation to give them what is needed at this stage of development regardless of what was done in childhood. The high school program is for the adolescent, and no youth should be obliged to remain with younger children on account of meager scholarship. If the college would admit every young man and woman of eighteen years of age, then the high school would be free from any necessity for special preparation, and could devote itself utterly to the development of youth, providing a program which would be highly socializing and wholesome.

The standard would not be that which the average boy or girl might be expected to do, but would be an inner human one—a standard which would stimulate mental activity, preserve the integrity of the intellect and the emotional life, and minister to the finest

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physical development. This standard would be one which the school authorities must meet, however, rather than one for which the student must struggle. The student would assume full responsibility for the best possible effort and attention, but giving this he would know failure to be impossible.

If some grammar school child has not done the work in history, he can begin with ancient history in high school. If he has not mastered eighth grade arithmetic, he can begin algebra even if he knows very little arithmetic. If he has not had geography, he will be interested in physical geography and the elementary science of the high school. And in case he has not been well grounded in grammar, he can begin both English and Latin in the high school. There never was an eighth grade child who knew *much* of grammar, for that study belongs to a later stage in de-

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velopment. The time will come when grammar will only be taught in college, where it belongs.

Any normal boy or girl of fourteen years can engage in the work of the high school even if he has "failed" in every subject in the eighth grade. It is not a matter of what children have *done*, nor what they *know*, but a question of what they now *need*. I insist that every normal fourteen-year-old boy or girl needs to be with other fourteen-year-old children. The main element in growth at this stage is social; to classify these children on previous attainment or achievement would develop self-consciousness, and is an individualizing rather than a socializing process. Every effort should be made to provide experiences through which these young people come into a consciousness of their dependence on others to attain their own ends.

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Every youth should have the fullest experience in dramatics. In this his success depends upon his coöperation with others. All sorts of handwork, also, should be provided in as highly a socialized atmosphere as can be secured. Folk dancing is eminently social; all young people should engage in this, and community singing should be fully developed at this period. The four years of high school work should include these highly social activities and efforts should be made to socialize all other work as far as possible; even mathematics, history, literature and science, if conducted as a free discussion, may be social experiences.

After four years of such work, play, study and socializing experiences, the young people should automatically begin the college process. All work should be serious and earnest. Since youth is a time of uncertainty and often

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of uneven development, there may be times when the young people need firm guidance and control. Examinations may be necessary to help the student express himself clearly, and to reveal to the teacher the weakness or strength of his instruction, but these should never indicate the student's readiness to "pass."

The standard indicated here is higher than any standard set by present college entrance requirements. It is that of providing for young people the conditions which will secure the strongest, most concentrated mental work, the highest use of each individual's native endowment, a provision which is the fundamental condition and the only insurance of fine scholarship. It also demands that the entire school process throughout childhood and youth shall be one that preserves and perfects the nervous system and secures

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the most sincere, spontaneous expression of the emotional life. Sound scholarship is attained through persistent effort, and this effort is assured only through sincerest interest. The college then will concentrate upon providing conditions which will secure strong intellectual activity, which in its turn develops social consciousness and ministers to symmetrical physical coördination.

This standard will not be one that is expressed in external ends to be reached, or indicated by per cents or symbols, but will be the inner human standard of growth in personal power. All colleges would be happier as a result of opening their doors to groups of young people who had enjoyed a fine elementary and high school process. But such a process is impossible as long as the college maintains its present entrance requirements. The college should merely be the next step

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for leading the young adult into a broader life.

We have been defeating our own aim. We must concentrate upon human ends. We must study the child. The elementary school must provide for the all-round growth of children. The high school must minister to the further development of youth. The college must take these young people as they are and minister to their present need. The door must be open all the way along. Education must become the conscious agent coöperating with the evolutionary forces in producing a higher type of mankind.

“Be ye transformed by the renewing of your mind.” The ability constantly to renew the mind is a sign of growth. There must be no arrested development. Education must prevent prejudice, and preserve the open mind. If education ministers to growth, the

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reward at each step will be capacity for more growth. This capacity will be evidenced by keenness of interest, by strength of concentration, by spontaneity and sincerity, and by a growing appreciation of others and a consciousness of interdependence—the developing of the socialized mind.

This growth will not require tests or measurements, examinations or quizzes or records, and thus the instructors will be free to develop human qualities.

One of the most valuable experiences of college life will then be the association of students with their instructors and with each other. Such possibilities should draw to the teaching profession many able minds that now seek other fields of activity. Education would not be merely one of the "learned professions," but would demand people of power and personality, human beings of the highest

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type, worthy to direct the movement of civilization.

Such a program will furnish equal opportunity for every child to develop into the highest type of citizen possible for him. It will provide the fullest discipline enabling every individual to develop a power within strong enough to meet all difficulties. It will insure to every child the best use of native power and the acquisition of the finest scholarship of which he is capable, and it will minister to the most nearly perfect physical coördination and integration. It will develop poise and confidence, trust in one's fellows and in the universe. It will bring peace and joy and understanding. Education will thus become the vital force in the conscious evolution of mankind.

Whenever the school process ministers to the perfecting of the nervous system, to the

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full development of mental power, and to the sincerity and joy of the spirit, we may safely leave the final issue to that mysterious force called Life.

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